

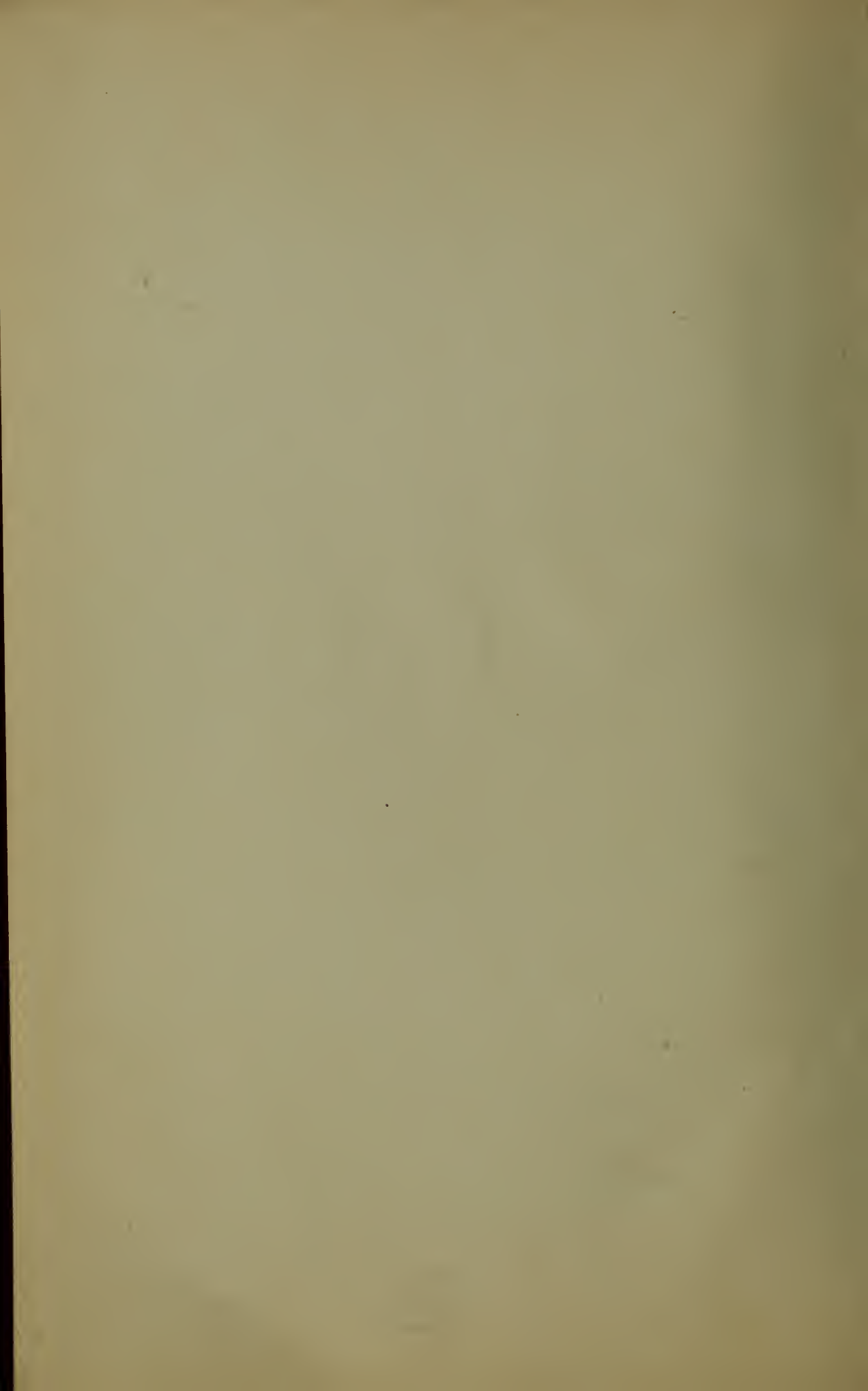
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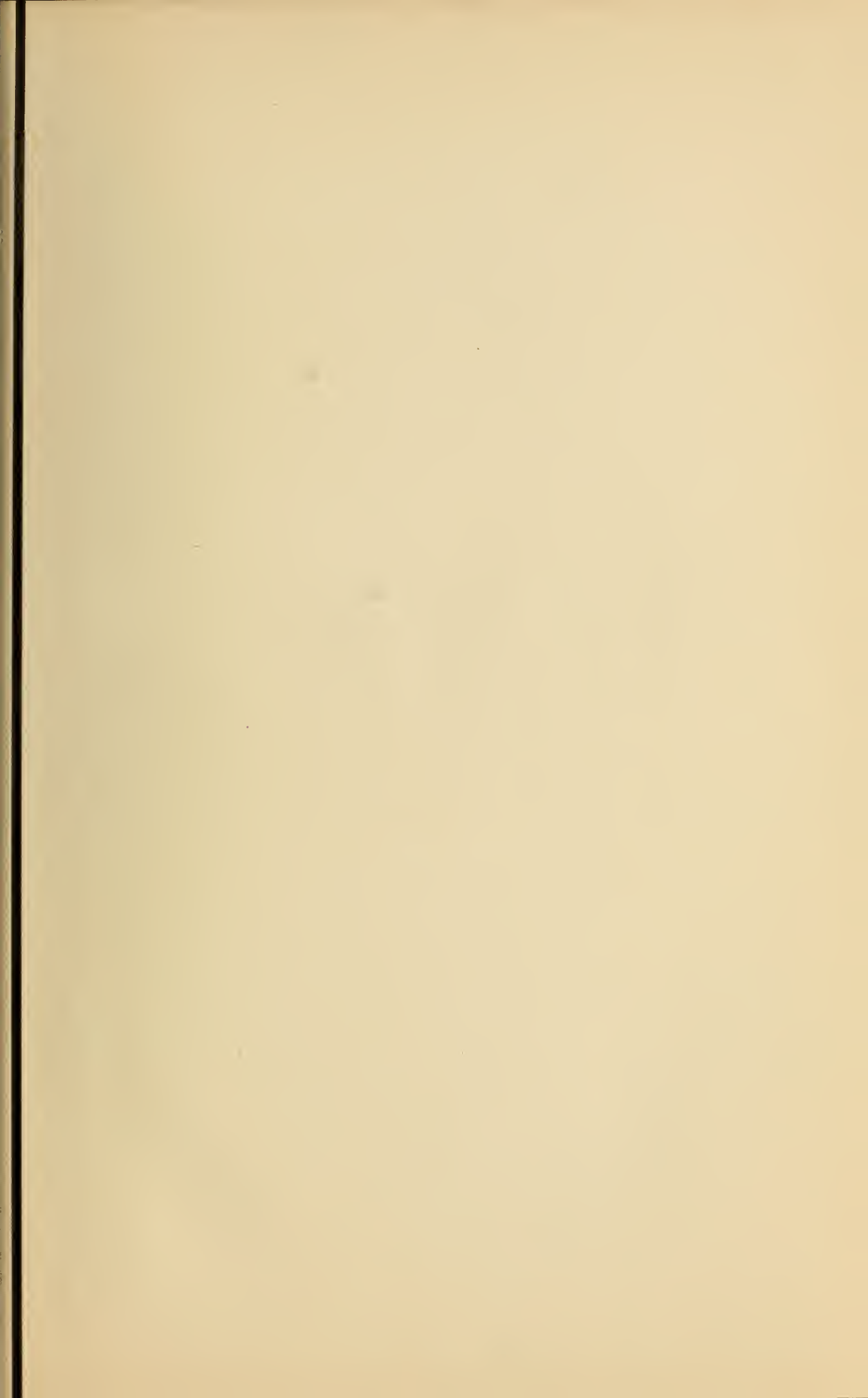
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E. E. Beardsley.

May 12. 1885.

ADDRESSES AND DISCOURSES
HISTORICAL AND
RELIGIOUS

*WITH A PAPER ON
BISHOP BERKELEY*

BY

ben ✓
E. EDWARDS BEARDSLEY, D. D., LL. D.



CAMBRIDGE
Printed at the Riverside Press

1892
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PREFACE.

THE death of its honored and lamented author occurred while this volume was passing through the press. It is thus left to others to say some things which he would have wished to say had he lived to write his own preface to his work. At the request of one whose wish carried with it the obligation of a command — most willingly received — I attempt to say what seems to be needful so far as I can hope to do it.

These discourses were collected at the urgent and repeated instance of friends who were anxious for their preservation in a permanent and accessible shape. They comprise a period covering many years, and deal with many topics, the details of which, however much of local interest they may possess, could hardly find a place in general history. Few, however, will question the desirableness of preserving such details for coming generations; and these sermons and addresses may well be regarded as supplements to their author's History of the Diocese of Connecticut and his Lives of Johnson and Seabury. The collecting and editing them was his last labor of love for the diocese in which he was

born, where his entire life was passed, and to which he gave, not merely an hereditary attachment, but a love that was rooted in the depths of his very being and a loyalty that was absolutely unswerving.

In discourses like those which follow there must needs be repetitions of events and thoughts which would not occur in a connected history, and which in such a history might well be counted blemishes. Here, however, they appear under new conditions and with varied connections and surroundings; and, at all events, could by no possibility have been avoided.

One paper presents an exception to the rule which has shaped this collection, that, namely, on Bishop Berkeley. The life, however, of the "mitred saint of Cloyne" was so intimately connected with the story of the diocese of Connecticut, in his loving sympathy, wise counsels, and benefactions to the cause of good learning, that a sketch of him can hardly be regarded as out of place among these memorials.

As I write these few lines I cannot but feel that I may well say, "Fungar inani munere;" and yet there is a melancholy pleasure in laying even this slight offering on the grave of one to whom I was knit in the unbroken friendship of more than twice a score of years, — a friendship on which no cloud had ever cast a shadow.

J. WILLIAMS.

BERKELEY DIVINITY SCHOOL, *January, 1892.*

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ADDRESS

AT THE FIFTIETH ANNIVERSARY OF THE EPISCOPAL
ACADEMY OF CONNECTICUT: DELIVERED IN ST. PETER'S
CHURCH, CHESHIRE, OCTOBER 1, 1844.

WHEN I was officially requested some months since to prepare an address to be delivered on this occasion of the Fiftieth Anniversary of the "Episcopal Academy of Connecticut," I little thought that the task would be one requiring such diligent and patient investigation. But so fugitive is all unwritten history, and so vague is the voice of tradition, that even the lapse of half a century is quite sufficient to efface the recollection of many important events. As the value of historical truth depends upon its minuteness and accuracy, it is greatly to be regretted that the early Churchmen of this country, and especially of Connecticut, did not make a more free use of their pens, and record for the benefit of posterity the commencement and progress of their enterprises and ministrations. Looking back from this distance of time, we fall upon some periods in the Church's earlier and more eventful history that are in a measure obscured by the absence of full and faithful records. To supply this deficiency, or to rescue from oblivion events and transactions that are rapidly passing from the memory of man, is an employment alike agreeable to the Christian and to the scholar.

In the preparation of this Address, I have taken great pains to insure correctness, having derived my materials from authentic sources, — from original documents, published as well as unpublished, and from the oral information of trusty witnesses. Though the task has been attended with considerable perplexity, I have not prosecuted it without reaping, as I proceeded, some reward for my diligence. I have found the early history of the Academy so identified with the correspondent history of the Church in Connecticut, that I am thankful for the opportunity of making myself acquainted with what otherwise might have escaped my notice. I only lament that the pressure of other engagements has compelled me to write my address as Sallust wrote his history of the Roman people, “by piecemeals.” Any lack of finish, therefore, in the performance, or any seeming neglect of the art of condensation, will be readily overlooked by those who know how to excuse a man who ventures to undertake more than he ought to accomplish.

The project of establishing an Episcopal Academy in the Diocese of Connecticut was formed soon after the consecration of Dr. Seabury to the Episcopate. He, in common with his brethren of the clergy, felt most keenly the want of some literary institution, where the sons of the Church might receive a thorough classical education, without endangering the religious predilections of their childhood. It was a period of strong prejudice, and of no little intolerance. The war of the Revolution had just closed, and the favor which the Episcopal clergy and their people generally had shown towards the mother country in that strug-

gle was calculated to strengthen the prejudices of other religious bodies. The ministers of the Church were missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts, and the oath of allegiance which they were required to take, previous to their ordination, and the peculiar relations in which they stood to the Bishop of London, made it in their view as unnatural for them to resist the pretensions of the crown of England as for the child to oppose the wishes of the parent. If this was not a sufficient excuse for their loyalty, it should have palliated in some degree the heinousness of their offense, and spared the Church from subsequent hostility on their account.

The Bishop and clergy of Connecticut might have been urged to the establishment of an institution of their own by the illiberal policy of the Corporation of Yale College. Ever since 1722, when Dr. Cutler and his associates declared for Episcopacy, extreme caution had been used by the Trustees to prevent the admission of any one as an instructor in the College who should be suspected of "inclining to Armenian or prelatic principles." Most of the clergy were graduates of this institution; but the affection which they cherished for their *Alma Mater* was not so great as the love they bore to the Church. They saw that *its* prosperity, under God, was to be advanced by their own zeal and faithfulness. They were anxious to increase the number of candidates for Holy Orders, and without lowering the standard of theological attainments, they sought to effect their object by establishing an institution which should serve the double pur-

pose of a preparatory school and a university. Bishop Seabury was a scholar himself and would have his clergy scholars. He wished them educated upon Church principles, that they might be able successfully to contend for Church principles. He was not unacquainted with the business of an instructor of youth, and perhaps this experience led him to value more highly the plan of an Academy; for while Rector of the parish of Westchester, N. Y., he opened a Grammar school, and taught it with as much profit to himself as advantage to his pupils, until forcibly arrested and carried out of the province by a body of armed men.¹

The first record relating to the establishment of the Episcopal Academy was made in 1792. At a Convocation of the clergy, holden at East Haddam, on the 15th of February of that year, it was "Voted that the several clergy make enquiry of their neighboring towns, and see what can be done towards erecting an Episcopal Academy, and report to the next Convocation." This resolution probably received only a verbal response, for nothing is to be found on record again until the year 1794, when the Convention, taking hold of the matter in earnest, appointed a committee to prepare an address to the members of the Protestant Episcopal Church in this State, pointing out the importance of establishing an Episcopal Academy — at

¹ He presented a petition to the General Assembly of Connecticut in 1775, for relief and protection, showing that he had received anything but gentle treatment at the hands of his enemies. He defended himself against their charges, and pronounced his "arrest a high infringement of that liberty for which the sons of America were then so nobly struggling." See *Life and Correspondence of Bishop Seabury*, pp. 36-42.

the same time instructing them to provide subscription papers for the purpose of obtaining moneys to effect such an establishment.¹ This committee reported next morning, that as more time was necessary to accomplish the business than had been assigned them, a Standing Committee, in their opinion, should be appointed to address the members of the Episcopal Church on the importance of the object, and to present a plan of the Academy, with subscription papers for the purpose of raising a sufficient fund. The Rev. Dr. Mansfield, of Derby, was chairman of this committee; and at the next annual Convention held in Stratford, June 3, 1795, the subscription papers were returned, and proposals for establishing and supporting an Academy received from the towns of Wallingford and Cheshire. So favorable were the proposals that the Convention immediately resolved to establish an Episcopal Academy in this State, to be under such limitations and regulations as should be afterwards agreed to by the Convention. A subsequent resolution empowered a committee of nine to receive proposals from the towns of Cheshire, Wallingford, and Stratford only, until the first day of July following, at which time they were to meet at Major Bellamy's Tavern in Hamden, and establish the Academy in that town which they should consider the most eligible. At the same Convention, the Rev. John Bowden, Rev. Ashbel Baldwin, and S. W. Johnson, Esq., were appointed to "frame a code of laws for the temporary government of the Episcopal Academy established in this State, till

¹ Journal of Connecticut Convention, 1794.

the next annual Convention, and also to form a constitution upon the most liberal and beneficial plan, together with a code of laws for the future government of the Academy;" all to be laid before such Convention, for their consideration and approbation.

These extracts from the early Journals show that the institution has had, strictly speaking, an ecclesiastical existence a little more than *forty-nine years*, — though it is above *fifty* since effective measures were adopted, and subscription papers issued to raise a fund for the endowment.

The Convention that met at Stratford was the last in which Bishop Seabury was permitted to preside. Death removed him soon after from the scene of his earthly ministrations, so that he never had the satisfaction of witnessing the completion and full adoption of the plan which he had recommended and urged. The loss of his valuable counsel was in a measure supplied by the sound learning and superior wisdom of the Rev. Dr. Bowden. This gentleman, after his return from the island of Ste. Croix, in the year 1791, took up his residence in Stratford, and employed himself in the arduous business of managing an Academy. The weakness of his voice unfitted him for exercising the public duties of the ministry; and neither his inclination nor circumstances permitting him to be idle, he sought some other way in which he might render his talents of service to the Church and comfort to his family. The interest that he evinced in the establishment of the Academy, and the important aid he rendered in forming its Constitution, not only show him to have been one of its original pro-

jectors, but indicate that his thoughts were early turned to the responsible office which he afterwards held. The annual Convention that assembled in Cheshire, June 1, 1796, proceeded to a discussion and final determination of the Constitution for the Academy, as reported by the Committee appointed the previous year; and agreeably to the second article of the same, a board of twenty-one Trustees was elected. The name of Dr. Bowden was not included in this list, and hence it is inferred that the Convention was already determined to appoint him the principal; for when it was resolved to proceed to an election, and the votes were called for, he was found to be unanimously chosen. He accepted the appointment, and entered upon the duties of his office as soon as the building which had been pledged by the proprietors was ready for the reception of students. It should be mentioned, however, that after the Committee had consented to the propositions from Cheshire, and decided to establish the Academy in this place, the Rev. Tillotson Bronson, then a young clergyman, opened a school, pursuant to the wishes of the Convention, in a small building that stood opposite the residence of Dr. Elnathan Beach.

The corner-stone of the present edifice was laid with Masonic honors, the 28th of April, 1796. On that occasion the Rev. Reuben Ives, whose agency in securing the establishment of the Academy in Cheshire was probably beyond that of any other man, delivered an address in the Church, from the manuscript copy of which I extract his concluding remarks. "Such are the animating considerations to unite the

hearts and strengthen the hands of those who have engaged in the work on which we have now assembled. Let them not be discouraged by any difficulties that may be thrown in their way, but persevere unto the end, resting assured that they will meet the approbation of every candid and liberal mind. Let them look forward unto the *distant good* they are about to promote, — the services they are rendering to society and religion. And may the blessing of God succeed their undertaking; may his grace and Holy Spirit be our guide in the remaining parts of this solemnity, that decency and order may pervade our proceedings, and this day furnish a useful lesson of instruction to all who are present — grateful to their memories and lasting as their lives.”

The assemblage present at the ceremony of laying the corner-stone was briefly addressed by the Rev. Mr. Bronson, and the day which had opened in vernal beauty closed, as a record tells, to the “satisfaction of all who participated in its exercises.” The building was completed in the autumn, 1796, at a cost of £702, lawful money. It was conveyed by the proprietors¹ — thirty in number, together with the grounds about it — to the Board of Trustees, to be forever applied to the use of an Institution conducted upon the principles of the Protestant Episcopal Church. The lot on which it stands was subsequently enlarged, and the expense of the purchase paid by the Trustees.

When Dr. Bowden removed to Cheshire, he brought with him most of the pupils that had been under his

¹ Appendix, p. 42.

charge in Stratford. The first session of the Institution, therefore, opened with encouraging prospects of success, and the liberal course of study for which the Constitution provided led many *young men* afterwards to seek within its walls the whole of their collegiate education. By referring to the seventh and eighth articles of the original Constitution, we find what the Principal and his assistant were required to teach: "The English Language, Philosophy, Mathematics, and every other science usually taught at Colleges; likewise the dead languages, such as Greek and Latin. And whenever the finances of the Academy will admit, the Trustees shall procure an Instructor in the French language, purchase a Library and Philosophical Apparatus, at their own discretion." And again, "The Principal, or, in his absence, the assistant or assistants, shall *examine* and admit all persons into the Academy according to his or their discretion; provided no person be admitted but such as can read the English language intelligibly; and the Principal may, after admission, class them as he pleases. Any person wishing to pursue a particular study, such as the Mathematics in its various branches, Logic, Rhetoric, Geography, Philosophy, etc., shall have an instruction of that kind, without pursuing any classic studies of a different nature. And the Principal may at any time, with the advice of the Trustees, procure any gentleman eminent in Divinity, Law, or Physic, to read Lectures in those branches, respectively, provided a fund be procured for that purpose."

These articles of the Constitution, notwithstanding the quaintness of the language, sufficiently prove that

it was the intention of the original founders of the Academy to erect it into a College. Many of the donations were made upon this supposition ; and there are books now in the Library — the gift of private benevolence — which are labeled for the Seabury College in Connecticut.

The first systematic attempts towards raising a fund for the endowment of the institution were made in 1797. In the next year, a committee was appointed by the Convention, to ascertain the grand levy of the Church in this State, and a Treasurer, to receive all the donations that might be procured. By a formal vote, also, the Convention appropriated to the benefit of the Episcopal Academy the money that had been previously collected for the purpose of sending missionaries to the frontiers of the States. The next year, Bishop Jarvis alluded to the subject in his annual Address, and measures were adopted to solicit aid, generally from the Churchmen of the Diocese, and the appointment of an agent to visit Europe with a similar object in view was recommended to the Trustees, as soon as they should be possessed of unappropriated funds sufficient to defray the expense of such a mission. The agency to Europe was never accomplished, though strenuous efforts were made for two successive years to raise the sum of seven hundred dollars as an outfit.

On the 14th of April, 1801, the Trustees met at Cheshire, and resolved to prefer a petition to the General Assembly, soon to convene in Hartford, "praying that they might be constituted and made a body politic and corporate, by the name of the Trustees of

the Episcopal Academy of Connecticut." The memorial shows the prosperity of the Institution under the Rev. Dr. Bowden, stating, "that since the month of June, 1796, it had been open for the reception of students, and generally had in a course of education about sixty persons." The funds at this time consisted of bequests and donations to the amount of some *three thousand dollars*, and the act of incorporation (which seems to have been readily granted) enabled the Trustees to hold them with safety and to manage them with advantage. Everything now appeared favorable to the success of the Academy. Its merits had begun to attract the attention of Churchmen in all parts of the country,—and the number of students, as a necessary consequence, steadily increased. But an unexpected shock was given to the friends of the Institution when Dr. Bowden intimated that he should resign his office of Principal and accept the more comfortable position of Professor of Moral Philosophy and Belles-Lettres in Columbia College, New York. This was in the beginning of 1802, and at a special Convention held in Cheshire, April 12th of the same year, his resignation was accepted, and the Rev. Dr. William Smith unanimously elected to supply his place. He entered at once upon his duties; but before proceeding to consider his management and success as an Instructor, I must again allude to his predecessor, — for it comes within my plan of historic illustration to give a sketch of the life and character of those who have held the office of Principal, and have now passed to the reward of their labors.

Dr. Bowden was the eldest son of Thomas Bowden,

a Major in His Britannic Majesty's 46th Regiment of Foot. His early life was as full of incident as his middle was of trial. At the time of his birth, January 7, 1751, his father's regiment was stationed in Ireland, but upon the breaking out of the old French war, the Major came with it to this country, and made his headquarters at Schenectady, N. Y. His son soon after followed him, under the charge of a clergyman of the Church of England. Commencing now his classical studies, he was, in due time, prepared for admission into Princeton College, New Jersey, where he entered and remained two years, — the fortunes of his father then calling him to return home to England with the regiment. In 1770, at the age of nineteen, he again crossed the Atlantic, and, immediately on his arrival in New York, presented himself as a candidate for entrance into King's (now Columbia) College, where he graduated, with the usual honors, in 1772; being one of a small class who had enjoyed the able instructions of that Oxford scholar and Fellow of Queen's College, the Rev. Dr. Myles Cooper.

Upon the completion of his collegiate course, his own piety, or the piety and desire of his friends, turned his attention to the sacred ministry; and, after the usual period of theological study, he proceeded to England for Orders, together with his friend, the late Bishop Benjamin Moore, and was ordained Deacon in 1774, by the Rev. Dr. Keppel, Bishop of Exeter, and Priest by the Rev. Dr. Terrick, Bishop of London. "Returning in the autumn of the same year, the two young friends were simultaneously elected assistant ministers of Trinity Church, New York. The early

friendship thus commenced was subsequently long tried, and terminated but with death. It was between congenial and worthy minds, and withstood not only all ordinary causes of decay or estrangement, but, what with inferior spirits cuts deepest, marked inequality in professional success and worldly prosperity.”¹ Upon the breaking out of the Revolutionary War, the city churches were closed, the clergy scattered, and Dr. Bowden retired to Norwalk in this State. When the British troops took possession of Long Island and New York, he returned and dwelt at Jamaica² until their evacuation of the city. The

¹ Professor McVickar’s Address at the Alumni Anniversary of Columbia College, 1837.

² Dr. Bowden’s escape from Norwalk was attended with some little romance. His principles, like those of many clergymen of the Church of England, were known to be favorable to the mother country; and probably, in his case, they were the more obnoxious from the circumstance of his father’s being an officer in the British service, and at that time stationed on Long Island. He was permitted, however, to remain in his chosen retirement with his family, unmolested, until the outrage upon Dr. Leaming, — from the sad effects of which, that worthy divine never fully recovered. There were many loyalists at Norwalk, and it is said that in the course of the war about thirty families of Dr. Leaming’s congregation removed to Nova Scotia and other places. Dr. Bowden received intimations, from a friendly source, that if he did not immediately escape from the town he would be visited with treatment similar to that which had been bestowed upon his reverend brother. It was an early hour of twilight, when some of his friends came to him in great trepidation, informed him of the designs of the patriots, and begged him to prepare with all possible dispatch for his escape. He scarcely bade his family adieu and wrapped himself in comfortable clothing, before he hurried to Old Well, where an open boat had been previously procured to take him beyond the reach of his enemies’ tender mercies. He entered it with a single oarsman, and crossed the Sound in the darkness of night, a distance of nine miles, to the Long Island shore. As he reached the landing, a chaise was driven to the water’s edge, and a lad jumped out, asking him if his name was *Bowden*. On replying affirma-

increasing weakness of his voice admonished him to seek a country parish, and the rectorship of the church in Norwalk being tendered to him, he accepted it in December, 1784, and held it until October, 1789. By the advice of physicians, who conceived that his lungs would be benefited by such a step, he consented to take the charge of a small church in the island of Ste. Croix. A residence of two years satisfied him that his general health was debilitated rather than strengthened, and he again returned to Connecticut, and settled at Stratford. From June, 1796, to April, 1802, a period of nearly six years, he was the Principal of this Institution. He then entered upon the duties of a Professor in Columbia College, and "at the time our class came under his charge," says Professor McVickar, "he was in the fiftieth year of his age, though a stranger's estimate would prob-

tively, he was desired to get in, and he should be taken to his father. Thus separated from his family, and cut off from all communication with them, he felt, though surrounded by other kindred and friends, the solitariness of his condition. Unable to accomplish his object in any other way, he wrote to General Washington for a *cartel* to permit him to remove his family from Connecticut, which he with courteous kindness granted. They remained with him at Jamaica until the British troops, as above stated, evacuated the city and island.

Many years afterwards, while residing in New York, Dr. Bowden was invited by a gentleman to dine with him; who, at the table, inquired if he had ever met with the lad who drove him from the landing to his father's quarters. He replied that he had not, though he had often desired to do so, and for that purpose had made some considerable inquiry. "That lad," said the gentleman, "is now before you, your host. The fortunes of both of us have since changed, but nothing, I trust, will ever deprive me of the happiness which I have felt, and still feel, from a recollection of the service that I was then permitted to render you." The discovery made under such circumstances was not more surprising than agreeable.

ably have added some eight or ten to that number, from the deep furrows which sickness or sorrow, or perhaps both, had left upon his strongly marked countenance. His figure, though somewhat stooping, was still commanding, and his general air retained (so at least it seemed to boyish eyes) a good deal of the military manner, to which, we understood that, in earlier years, he had been accustomed, not only as the son of a British officer, but having himself held a chaplaincy in the army." He continued in the office of a professor until his death, which occurred, July 31, 1817, at Ballston Springs, whither he had gone on the close of the session in the hope that his declining constitution might be benefited by a free use of the waters. He there lies interred, with a modest tablet gratefully erected to his memory by the Trustees of Columbia College.

Dr. Bowden was justly distinguished as an able divine and a finished scholar. His sermons, full of matter, were marked by great simplicity and conciseness of style, and, before his voice failed him, his delivery is said to have been forcible and interesting. His extensive acquirements in theology, and his powers of clear and cogent reasoning, rendered him an able advocate and defender of the Church. His "Letters on the Apostolic Origin of Episcopacy" are unsurpassed for strength and clearness of argument, and his other published writings, more valuable in their day than now, fully reveal the extent of his theological researches. His influence in the Church and especially in the Church of Connecticut, was so great that his opinion oftentimes carried with it the

weight of authority. At an adjourned Convention of this Diocese, held October 19, 1796, for the purpose of electing a Bishop, he was unanimously chosen, but, as a particular favor, excused from giving a decisive answer till the next June. The weakness of his voice, joined with some other considerations, compelled him to decline accepting the Episcopate. Had he been able, conscientiously to have returned a different answer, the mitre had rarely crowned a worthier head.

His success as an instructor of youth, so far as this institution was concerned, is sufficiently attested by the patronage it received while under his charge. In his professorship, which was more congenial to his taste, we have the authority of his immediate successor, for believing that he was as acceptable as he was faithful. His rich classical attainments served him in the department of polite literature. In his delivered lectures, he was led, from frequent quotations of the poets, to examine the subject of rhythmical reading; and "in this," says Professor McVickar, "such was the influence of good taste, his manner was so simple, his sense of the beauties of the passage so sincere, and his broken tones so genuine and heartfelt, that even his defective utterance came in for its share of power; it created within us the illusion which Horace recommends, the *flendum ipsi tibi*; we believed that the reader's own feelings were overcome, and ours (I speak at least of one of his hearers) followed of course. On such occasions it was a pleasing sight to see him surrounded, at the close of the lecture, with a crowd of eager applicants, each

seeking, with glowing cheek and glittering eye, the privilege of a first copy of what they had listened to with so great admiration. It is true, that as a disciplinarian, he held lightly the staff of authority; he leaned rather on what he no doubt often found to be a broken reed, — his own well-founded claims to respect and affection. Yet in this matter, let us do justice to both teacher and pupil. It is in discipline, as in most other things, the true value is not always to be judged by its first results, and more especially in the prosecution of studies that bear upon character.”

With this brief sketch, due alike to the man and to the occasion, I dismiss the life and character of Rev. Dr. John Bowden.

When Dr. Smith entered upon the duties of his appointment in the spring of 1802, the Academy was in a flourishing condition. Efforts had been previously made to increase the funds, and regarding then such a mode of procedure as perfectly consistent with the dictates of Christian morality, a resolution was taken in April, 1801, to prefer a petition to the next General Assembly for a lottery to raise the sum of four thousand pounds, to enable the Trustees to purchase a Library and Philosophical Apparatus, and support assistant instruction. This application was unsuccessful, as was also another, the next year, to obtain the grant of a lottery to raise a larger amount, the sum of twenty-eight thousand dollars. But during the October session of the Legislature of 1802, the matter was more judiciously prepared, and an act was finally passed granting a lottery to raise

the sum of *fifteen thousand dollars*. After considerable delay and perplexity, and no little loss in the sale of tickets, the managers closed their drawings and the net proceeds amounted to *twelve thousand dollars*. In the mean time, Dr. Smith had been requested to solicit donations from New York and elsewhere; but I have no means of determining what success attended his efforts.

The financial affairs of the Institution being thus improved, its friends began to turn their attention to the original design of erecting it into a college. In 1804, obediently to a vote of the Convention, the Board of Trustees resolved to petition the General Assembly for a charter empowering them to confer degrees in the arts, divinity, and law, and to enjoy all other privileges usually granted to colleges. This application failed, and was not again renewed during the administration of Dr. Smith. Though a man of learning, he seems not to have possessed the elements of a successful instructor. The Institution gradually languished under his care, and losing the confidence of the public, the annual Convention in 1805 appointed a committee to inquire into its present condition, and make an immediate report. This report is spread at large upon the Journal of that year, and states "that the condition of the Academy is not flourishing, the number of students gradually diminishing, the building going to decay, and the Institution itself sinking in reputation. But whether these unfavorable appearances arise from any deficiency in the organization of the Academy, neglect or mismanagement of those intrusted therewith, or the place of its establishment, the committee presume not

to decide. They cannot, however, forbear to express their belief, that the present condition of the Academy results in some measure from its location in the vicinity of a flourishing University, and in a town where it receives very little patronage and encouragement." The report concludes with recommending the appointment of a committee "to repair to the Academy, ascertain its present condition, the causes thereof, the state of the funds, and such other facts relating to the Institution as may appear to them interesting, and report the same, with their opinion thereon, to the next meeting of the Convention." Though no report from that committee appears in the Journal of 1806, I find there another piece of history, which was probably, at the time, of more absorbing interest. It is the resignation of the Rev. Dr. Smith, and as it is couched in peculiar phraseology, and bears upon what will hereafter be noticed, I shall be excused, I trust, for quoting it entire.

To the Convention of the Protestant Episcopal Church of Connecticut, in session [at Cheshire] this fifth day of June, A. D. 1806 :

Whereas, missives have passed between the Board of Trustees and me, whereby certain articles have been interchangeably acceded to by both parties — I hereby request this Convention to accept of my resignation of the office of Principal of the Episcopal Academy of Connecticut, and upon their acceptance of the same, I shall consider myself as detached from all connection with the said Academy, either as to its internal or external regimen, or the emoluments thereof from and after the first day of October next.

WM. SMITH,

*Principal of Episcopal Academy of Conn.*¹

¹ Journal of Convention, 1806.

This resignation was accepted, and the Convention, without appointing a successor, adjourned to meet in Newtown, the eighth day of October. The "mis-sives" that passed between Dr. Smith and the Trustees were not, as may be inferred from the tenor of his letter, altogether of a pleasant nature. Charges amounting to an impeachment of his character were brought against him, and the records of the Board show that the final adjustment of the matter was far from being mutually satisfactory. Perhaps the measures resorted to by one party to effect their object were not taken with sufficient reference to the peculiar temperament of the other. The dignity of self-respect, like any other moral quality, is more easily lost than regained; and corporate bodies, dividing up the responsibility of their actions, seldom allow enough for private and individual character.

Dr. Smith was a native of Aberdeenshire, Scotland, and received his education at one of the Universities of his native country. His early life is lost to us, and we only know by tradition that he was studious in his youth, and left college with the reputation of an excellent classical scholar. He came to this country an ordained minister, in the year 1785,¹ and soon after his arrival assumed the charge of Stepney Parish in the State of Maryland. On the 7th of July, 1787, he entered upon the duties of Rector of St. Paul's Church and congregation, Narragansett, R. I., which he continued to exercise for nearly three years. He addressed that parish by letter, dated January 27, 1790, and left it the next day, having previ-

¹ *Churchman's Magazine*, New Series, i. 159.

ously accepted the rectorship of Trinity Church, Newport.¹ He was the means of organizing the Church in Rhode Island, and delivered the sermon at the first Episcopal Convention held in that State, November 18, 1790, which was printed. In the spring of 1797, he removed to Norwalk in this State, and took the charge of St. Paul's Church. He preached the sermon at the consecration of Bishop Jarvis in October of that year, for which a vote of thanks was given him by the Convention, and a copy asked for publication. It stirred up a sharp opposition, and the Rev. Samuel Blatchford, of Bridgeport, a Congregational divine, addressed a letter to the author, called in question his authorities, and stoutly maintained the validity of Presbyterian Ordination. Dr. Smith was soon ready with an elaborate reply, and showed himself so learned and skillful in the controversy that the Convention of the Diocese encouraged the circulation of his work, and accepted it as an ingenious contribution to ecclesiastical history. An unhappy disagreement arising betwixt him and the people, in regard to the permanency of a settlement, he relinquished the parish at Norwalk in 1800, and went to New York. He opened a grammar school in that city, and, acquiring the reputation of an able teacher, he was selected, as before shown, with entire

¹ In 1838, Mr. Ross, a Baptist clergyman, delivered (in Newport) a century discourse, and appended a notice of the Episcopal Church (Trinity) in that place. It was drawn up by the late Rev. Salmon Wheaton, D. D., and mentioned that "had Mr. Smith's prudence been equal to his talents and learning, he might, with the Divine blessing, have been instrumental in healing the unhappy divisions among his people, and restoring the Church to her former prosperity."

unanimity, to succeed the Rev. Dr. Bowden in the charge of this Institution. After leaving Cheshire, he returned to New York, and the remainder of his days was passed between that city and Connecticut. He had no permanent cure, though he officiated for several years in the parishes at Milford and West Haven. He occupied his time chiefly in writing on theological subjects, and compiled and published a book of Chants, and a larger work in the form of dissertations on Primitive Psalmody, designed to show the impropriety of singing metre psalms in public worship, and the wisdom of returning to the ancient practice of chanting. After a life marked by much trouble and suffering, he died in New York, April 6, 1821, in the sixty-ninth year of his age.

At one period of his ministry, Dr. Smith enjoyed in an eminent degree the confidence of his brethren. Great respect was paid to his opinion and learning. His intimate acquaintance with ecclesiastical history and his accurate retention of knowledge enabled him, on all occasions, to give with readiness a full and instructive answer to any question in the line of his profession. One memento of his genius is to be found in the Book of Common Prayer. The "Office of the Institution of Ministers into Parishes or Churches" was the production of his pen. He prepared it at the request of the Annual Convention for 1799, and presented it in form to the Convocation of the clergy, assembled in Derby, November 25th, of the same year, by whom it was adopted, under the title of the "Office of Induction," and ordered to be printed.¹ It

¹ Records of Convocation.

was first prescribed by the General Convention of 1804, and finally established by the Convention of 1808, the name being changed from "Induction" to "Institution," and its use made to depend upon recommendation and not upon requisition. Dr. Smith had a great fondness for preaching extemporaneously, and, saving his Scotch accent, "he was," says a contemporary, "always interesting, instructive, and frequently eloquent." His remarkable colloquial powers made him an agreeable companion; the rapidity of his thoughts oftentimes being as surprising as it was felicitous. He possessed singular versatility of talents, and was both a theologian and a scholar, a composer of church music, and a constructor of church organs. But for the peculiarity of his temperament and the infirmity of his constitution, he might have been more useful in his "day and generation."¹

The Convention, which adjourned to meet in Newtown, accomplished little beyond the election of Rev. Tillotson Bronson as Principal of the Academy. He entered at once upon the duties of his appointment, and for the first fifteen years of his administration the Institution enjoyed a large share of the public confidence and patronage. The course of study for the more advanced pupils was somewhat changed,

¹ "I used to see Dr. Smith at my grandfather's (Dr. William Samuel Johnson), where, like Dominie Sampson, it was his delight, with the choice of several chambers in a large, old-fashioned country house, to have a bed made for him in the library, that he might revel from early dawn among the treasures of a library collected in England in the days of folio and quarto learning." G. C. Verplanck, in Sprague's *Annals of the American Episcopal Pulpit*, p. 347.

and the academic year divided into three terms, after the manner of a college. A theological department was created, and several young men who afterwards entered the ministry received their entire education at this Institution. In the autumn of 1819 Dr. Bronson made a report to the Convention, from which it appears that the average number of students, from the date of his appointment up to that time, had been about sixty in each year, varying from thirty-six to ninety-six. Of those educated at the Academy since its institution, twenty-eight had received Holy Orders; three were then candidates; about ninety had been qualified to enter the various colleges. The number of those who had been qualified for the professions of Law and Medicine was considerable, but could not be correctly ascertained. The same year another report was presented to the Convention, pompously entitled, "On the State of Literature in the Episcopal Institution at Cheshire," which, after due allowance for the private feelings of the author, indicates the confidence reposed in Dr. Bronson. It must be remembered that these reports were made during the palmy days of his administration; and while to him is freely accorded the merit that he deserves, I might, if it came within my plan, speak to the praise of some who were his assistant instructors,— of McDonald and Cornwall, names not unhonored nor unknown in the Church's history. The finances were now in a good condition, the permanent funds of the Academy amounting to \$13,598.13. The friends of the Institution, finding its prosperity settled, redoubled their efforts to erect it into a College. The following pre-

amble and resolution, entered upon the Journal of Convention for 1810, show most clearly the original intention of the founders:—

“Whereas, doubts have arisen whether the Trustees of the Episcopal Academy of Connecticut, which was established at Cheshire, by this Convention, in the year 1796, (5) are invested with the power of conferring upon the students the degrees and testimonials of literary proficiency, usually granted at Colleges; and whereas the great objects contemplated by the Convention cannot be accomplished unless the Trustees are authorized to confer such degrees; therefore,

“*Resolved*, That the Trustees of said Academy be requested to prefer a petition to the next General Assembly of the State of Connecticut, praying that the said Academy may be constituted a College by the name and style of the Episcopal College of Connecticut, with all the powers, privileges, and immunities of a College.”

The application was made obediently to this resolution, but failed, as did every similar application, urged from time to time, agreeably to the wish of the Convention. In 1811, the General Convention of the Episcopal Church, learning that exertions were making in Connecticut for the establishment of a second college, expressed, by a unanimous vote, their entire approbation of the measure and their hearty wishes for its success. At that time there was not a single college in the country under the immediate care and superintendence of the Church, and if the truth of history can be depended on, effectual meas-

ures had been taken to keep in other hands the control of existing seminaries. Once, and once only the application from this Institution was so far successful that an act granting a college charter passed the House of Representatives, but was lost in the Senate. The Trustees then ceased their importunity, and the Episcopalians of the State, guided by the meek wisdom and the prudent foresight of Bishop Brownell, petitioned the General Assembly, in 1823, for the charter of a college, and obtained it on condition that thirty thousand dollars were raised by private contribution. The Academy now became the nursery of the College at Hartford, and though bodily indisposition and the infirmities of age rendered Dr. Bronson less competent to its management, the number of pupils continued respectable to the day of his death. His attainments were better than his discipline, and while an honest young man could make rapid progress under his instruction, he does not appear to have been well calculated for those who need other than moral motives to quicken their exertions. He died at his post, like the wounded soldier with his armor on, September 6, 1826, in the sixty-fifth year of his age.

The sketch of Dr. Bronson's life and character, although deserving a larger space, must necessarily be brief. He was born at Plymouth, Conn., in the year 1762. His father was a farmer in respectable circumstances, and of superior mental capacity. Fond of his own employment, and perhaps not realizing sufficiently the importance of a collegiate education, or not willing to endure the expense of it,

he devoted the earlier years of his son to the pursuits of agriculture. But though he could enforce obedience, he could inspire no relish for the business. Amid rural scenes, a taste for science developed itself, and often diverted the attention of the youth from his daily avocation. A respite from the toil of the body usually found him cultivating the powers of the mind. He had no moments to spend in idle amusement, for he employed his leisure in the eager perusal of the few books that chance threw in his way. At the age of eighteen he commenced the study of Greek and Latin, under the direction of the Rev. Dr. Trumbull, of Watertown, during which period, as well as during a part of his collegiate course, he taught a school, and thus defrayed, in a measure, the expense of his education. He graduated at Yale College in 1786, and was immediately admitted a candidate for Holy Orders. How high a rank he won as a scholar in college has not been ascertained; but in laborious and faithful study subsequently no one surpassed Tilley Bronson, that being the familiar appellation which he received, and retained long after he became a clergyman. He was recommended by the Convocation of the clergy, and ordained deacon by Bishop Seabury, September 21, 1786, and priest, February 24, 1788. He spent the first year of his ministry officiating in the churches at Strafford, Vt., and Hanover, N. H. He afterwards went to Boston, and supplied the place of the Rev. Mr. Montague, Rector of Christ Church in that city, during his absence in Europe. Soon after his return to Connecticut, he was settled over the churches at

Hebron, Chatham, and Middle Haddam, where he was eminently useful and greatly beloved. In the autumn of 1795 he came to Cheshire and opened a school, as before stated, preparatory to the more complete organization of the Academy. Upon the completion of a new church in Waterbury, the latter part of the year 1797, he was invited to take the permanent charge of that parish, giving three fourths of his time to Waterbury, and the remaining fourth to Salem, now Naugatuck. This was a connection to which he recurred in after years with pleasing reminiscences. It was the most interesting field of his parochial duties, and the church was united and prosperous during the whole of his rectorship. Towards the end of the year 1805, "the high price demanded on all the necessaries of life, and the increasing expenses of his family, obliged him to ask for a proportionable increase of his salary."¹ This, though advocated by many of the more substantial friends of the church, was refused, and consequently he took his final leave in a farewell discourse, and removed to New Haven to conduct the "Churchman's Magazine." He was the editor of that useful periodical when appointed to the charge of the Institution, and except during the interval that it was published out of the Diocese, he continued to add to his other labors the responsibility of arranging the matter for the press and superintending the work. The volumes edited by him are the most interesting and valuable of the whole series, and form a lasting proof of his ability and learning, both as a scholar and a divine.

¹ *Churchman's Magazine*, Old Series, iv. 174.

Dr. Bronson never was considered an eloquent preacher; but his sermons were always well written and carefully matured. He was more learned than elegant — more argumentative than pathetic. His elocution was indifferent, so much so that from another's lips his productions would have appeared of another character. The sensibilities of his heart were of the tenderest kind, and he would often weep like a child while reading publicly those appointed lessons of the Church that detail the history of Joseph and his brethren. As a scholar, his reputation was deservedly high. He was profound and correct, without being brilliant or polished. His love of the classics increased with his years, and the glow of enthusiasm into which he would kindle while commenting upon beautiful passages in Homer or Virgil often transported him, like Priam's zeal for fallen Troy, beyond the necessities of the occasion. But his favorite studies were Mathematics and Natural Philosophy; and to these he would devote himself for hours, unconscious of external things, and unmindful of his bodily comfort. He delivered to his pupils a series of lectures on the rise and progress of the Manual Arts, which, begun at an early period of his labors as an instructor, were perfected as the advancement of science and his own researches furnished materials. Detached parts of these lectures appeared in the "Churchman's Magazine;" and so highly were they esteemed by his pupils that the project was once suggested of securing the publication of the whole series.

Dr. Bronson was chosen a member of the Connect-

icut Academy of Arts and Sciences, about the time of his election to the office of Principal, and a few years after, the degree of Doctor of Divinity was conferred upon him by Brown University. His influence in the councils of the Diocese was uniformly prominent, and "for twenty years, just one half of his clerical life, he was honored with the confidence of the Convention in their choice of Standing Committee." He held other offices of honor and responsibility, to all of which, the infirmities of age and the ravages of disease forced him to decline a reëlection in June, 1826. He then addressed an affecting letter to the Convention, from which I make the following extract: "Next October will complete forty years that I have been in the ministry. During the whole of which time I have been blessed with such a measure of health as never to have been absent from Convention through bodily indisposition; rarely from any other cause; and never more than on three or four occasions, from the public service of the Church, until within a few weeks past. At this time, there is but one clergyman¹ in these States, whose letters of orders from the American Episcopate are dated earlier than mine. During twenty years past, just one half of my clerical life, I have been honored with the confidence of the Convention in their choice of Standing Committee. It is thus full time I should wish to retire from the trust. To this I am loudly

¹ Rev. Ashbel Baldwin, who still lives [1844], a connecting link between the past and the present. The first ordination held by Bishop Seabury, in this country was in Middletown, Conn., August 3, 1785. Four persons were ordained, and Mr. Baldwin was one of the number.

admonished by increasing years, and more by a bodily infirmity which threatens to render me incapable of discharging the incumbent duty."

This communication, from which an extract only is here given, was suitably replied too by the Convention, and in a few months the venerable man, after repeated attacks of paralysis, passed to the reward of his labors. The light of his virtuous and holy life was some consolation to his friends for the dark cloud which was thrown over his last moments. A few years since, his pupils and personal friends, bearing in affectionate remembrance his character and long-continued services, erected over his grave a tasteful and appropriate monument.

The Trustees, upon the death of Dr. Bronson, provided a temporary Principal, and sought in vain for a suitable successor. One or two gentlemen, whose learning and talents were more than equal to the station, occupied the post for a brief period, but relinquished it either for the want of success, or of sufficient love for the employment. The establishment of the College at Hartford, and the changes in the methods of academical instruction, rendered it expedient in the judgment of the Convention to give to the Academy a new and improved organization. A project was once started, and to some extent encouraged, of removing the Institution from Cheshire, and diverting the funds in a measure from their original purpose. The history of these proceedings will be best illustrated by an extract from Bishop Brownell's Address to the Convention of 1829. "The Board of Trustees, in obedience to the instructions of the Con-

vention, have sought in vain to obtain a suitable person for Principal of the Institution. Whether under present circumstances the Academy can be put in successful operation seems extremely doubtful. The expedients which have been adopted by the Trustees have hitherto failed of success. The funds of the Academy were raised for the education of youth under the auspices of the Church, and it is obvious that they ought to be sacredly applied to this object. They cannot be diverted to the support of a parish minister, nor to constitute a sinecure for a nominal Principal. It therefore becomes a question of no little embarrassment, how this Convention and the Board of Trustees shall best fulfill their duty to the founders of the Institution, and especially to those inhabitants of Cheshire who contributed towards its endowment. If no better resources can be devised, I recommend the continuing the funds at interest, till the sum lost by the failure of the Eagle Bank shall be restored." The Bishop's remarks were referred to a committee, who made a report of considerable length, meeting the various points of the case, and concluding in these words: "Under the conviction before expressed of the ill consequences resulting from the union of the Academy and Church, your committee respectfully and unanimously recommend the adoption of the following resolution: *Resolved*, That in the opinion of this Convention, it is inexpedient that the same gentleman should fill the offices of Principal of the Episcopal Academy at Cheshire and Pastor of the Episcopal congregation in that place." This resolution, which the Convention adopted, was

good on paper, but the year had not ended before both its spirit and letter were violated, in the appointment of the Rev. Christian F. Crusé to the charge of the Academy and the Church. I find no record of his provisional election by the Trustees, nor was he formally chosen Principal by the Convention till 1831. He left in the winter of the same year, and the Academy was again, to all practical purposes, closed till the Convention, in 1832, appointed the Rev. Bethel Judd, D. D., Principal. As a matter of course, he was subsequently elected the Rector of the Parish. From 1828 to 1835, but two meetings of the Board of Trustees were held, and one only, during the administration of Dr. Judd, to fix his salary and determine the conditions of his appointment. With this want of interest and efficiency in the Institution, might be mentioned the visionary project of providing for the support of necessitous young men, by encouraging the adoption of the *manual labor* system. Not meeting with the success that he anticipated, Dr. Judd resigned his office, October, 1835, though for some months previous he had not resided in Cheshire, or interested himself in the management of the Institution. The building, which had gone into decay, was extensively repaired and remodeled; and a whole year was suffered to elapse before the right man was procured to fill the vacant post.

The period which I have now described — a period of ten years — may be called the dark age of the Academy; and hoping that it may never return, I pass on to mention the revival of the Institution, under the zealous and indefatigable labors of the Rev. Allen C. Morgan.

This gentleman was appointed provisional Principal by the Trustees, in May, 1836, but did not accept the appointment until it had been confirmed with great unanimity by the Convention that met in the autumn. The same Convention revised the Constitution of the Academy, and gave into the hands of the Trustees the power which it had hitherto exercised, of appointing the Principal. Other features better suited to the object of a preparatory school were incorporated into the several articles, and as much of the old letter retained as comported with the design of the present organization. Mr. Morgan was eminently successful in his efforts to revive the Institution, and the report which he made at the end of the first year was so favorable that the Trustees, in accepting it, passed a complimentary resolution expressive of their satisfaction and gratification. The number of pupils ranged from fifty to sixty; several of whom were gratuitously instructed, upon recommendation of the Standing Committee. It was slightly diminished the next year, but before another annual meeting of the Trustees, the mysterious Providence of God removed Mr. Morgan from the sphere of his usefulness. He died suddenly in New York, October 12, 1838, aged thirty-six years and nine months.

About six weeks previous to his death he procured an additional Assistant in the Academy, and started, at the suggestion of some of his friends, on a short journey to Saratoga Springs. He had complained of being unwell for nearly a month, and it was thought that a brief relaxation from his accustomed duties might be the means of restoring him to his former

cheerfulness and health. He had visited the Springs, and was returning, evidently improved, when sickness again prostrated him, and confined him to the house of a friend in New York. From this disease he was considered to be slowly, yet surely, recovering; but in a moment, little suspected, the silver cord was loosed, and the "spirit returned unto God who gave it."

Mr. Morgan was born in New London, Conn., January 7, 1802. His father subsequently moved to Greenfield, Mass., where, under the ministry and instruction of the Rev. Titus Strong, his son became attached to the doctrines and worship of the Episcopal Church, and a communicant at the early age of sixteen. Bent upon the attainment of a classical education, and determined to prosecute his design, he engaged in the business of teaching a common school. It was in this employment that the Rev. Dr. Wheaton, then Rector of Christ Church, Hartford, found him and kindly offered to assist him in procuring his education. He interested in his behalf some of the leading men of his parish, and brought him to Hartford, where under his own personal instruction, he was fitted to join, at their third term, the Freshman class in Yale College. He graduated in 1826, with distinction as a scholar, and immediately proceeded to Norwalk, and took charge of an academy in that place, which was under the supervision of the Rev. Reuben Sherwood. My own knowledge of his character and excellence began under his faithful academic instruction, and to him I feel that I owe the full debt of a student's gratitude, for laying the firm foundation of my classic attainments. Time, which changes all

things, our purposes as well as our lot, brought the teacher and his pupil together in subsequent years, and he who had been the instructor now sat a meek and attentive listener at the feet of him whom he had instructed.

When the Rev. Mr. Sherwood accepted the rectorship of the High School at Hartford, Mr. Morgan went with him as his principal teacher, and when he afterwards moved to Ulster, N. Y., he again followed him in the same capacity. There he continued till the autumn of 1831, when he returned to Hartford, and was ordained a Deacon in Christ Church, the 27th of November. He began the duties of his ministry in St. Matthew's Church, Plymouth, and the newly formed parish at Bristol, but in the latter part of the succeeding summer he was invited to supply the vacancy in the rectorship of St. John's Church, Waterbury, where he was ordained a Priest, January 17, 1833. For more than four years he labored in this parish, with great zeal and acceptance. He showed himself, in all his duties, the faithful pastor and untiring friend of his people. He realized the great responsibility which he had assumed in becoming an overseer in the vineyard of the Lord; and never was there a man who seemed to take a livelier interest in everything that concerned the prosperity of the Church and its Institutions. He had a heart that could "feel for other's woes." He was an ardent friend to the Missionary enterprise, and cast into the treasury of the Lord even more than justice to himself would appear to require. His cultivated taste and ripe scholarship led him to cherish, with peculiar zeal, the

cause of education, and when in 1836 he was selected by the Convention as a fit person to fill the office of Principal of this Institution, there was a long struggle between his feelings and duty before he could bring himself to accept the appointment. He saw clearly that the interests of the Church and of the College at Hartford required a strong man at this post; and yet he could not bear the idea of relinquishing a parish that had gained such a prominent place in his affections. He took the office, however, and filled it with energy and success. My limits will not permit me to enlarge upon his character in the different relations of life; nor does it seem to be so essential, from the fact that it is yet fresh in the remembrance of his pupils and friends. The best part of his years was spent in the laborious employment of teaching; and he has left a name behind him in that capacity which will not soon be forgotten. As a disciplinarian he was severe and inflexible. He held the staff of authority with a firm grasp, and treated with cool contempt the modern notions of governing by an appeal to moral motives. He regarded them as originating in the weakness of parents and ending in the ruin of children. With human instruction he blended the lessons of divine truth, and seemed to feel that no degree of human learning and science is truly valuable, except so far as it is made subservient to the power of the Christian religion. In all his exertions, his single aim was the glory of God and the good of the Church. If he was ambitious, his ambition was tempered by Christian principles. Though his literary attainments were of no ordinary kind,

he was far above the vanity of wishing to appear learned, and therefore never stooped to court applause by the exhibition of his talents. He knew that it was necessary for success in life to maintain the character of a good man; but with respect to the public opinion of his abilities he was not solicitous. He had his faults, but they were such as often attach to our depraved nature in its best estate.

Verum ubi plura nitent . . . non ego paucis
Offendar maculis. — *Horat.*

Mr. Morgan lies interred in Waterbury, and his former parish, with as much gratitude as affection, have erected to his memory a neat and durable monument.

The present speaker was appointed to the charge of the Academy November 7, 1838, and the next day entered upon the duties of his appointment. How far I have been successful in perpetuating the prosperity begun by my predecessor, I leave for the future historian to tell. It does not become me to eulogize myself. While similar academic institutions have been established in different parts of the Diocese, some on private and others on public responsibility, this has received a share of patronage that has gratified the Principal and satisfied the Trustees. We have had in the course of instruction, each term for six years, an average number of forty-two scholars, most of whom were from other towns than Cheshire, and many from extreme parts of the Union. Efforts remotely connected with the prosperity of the Academy have been blessed of God; and the edifice in which we are now assembled is

due to the joint benevolence and self-denial of the rector and his people. My academic charge will soon be assumed by other and trusty hands, Rev. Seth B. Paddock, for whom I would bespeak the same patronage and favor that have been extended to me.

I have thus written from its foundation the history of this Institution, — an Institution, the first that was established in this country under the entire control of Episcopalians, and among the first that received its charter from the legislature of Connecticut. For nearly half a century, albeit some adversities have intervened, it has held a prominent place in the public estimation. What its history will be when the future sons of the Church shall come up here, after the lapse of another fifty years, to celebrate its anniversary, will depend not less on the character and fidelity of its Principals than on the spirit and literary tendencies of the country. Though seminaries of learning of every description, from the humble District school up to the ample University, are daily multiplying, real ignorance is not, in our view, greatly diminished, nor are the ends of intellectual and moral culture fully subserved. The truth is, men in this country hurry to reap before the harvest is ripe. They cannot wait for the introduction of knowledge into the mind by the slow and sure process of patient study. It must be forced in at once, and the parent who submits to the expense of educating his son for a brief period, at an institution of the higher order, expects him, when he is removed, to possess a vast amount of book-learning for future use and future application. Living in a land of abounding plenty,

we make haste to be rich, and whatever cannot, with an alchemist's power, be turned into gold is considered as standing in the way of attaining the great end of our ambition. Wealth, rather than knowledge, is regarded as the grand promoter of human happiness and human greatness. It helps to prejudice the interests of solid learning that there is such a tendency in this precocious age to depart from the simplicity of ancient systems. Improvements in the plan of education we are willing to receive and encourage, but untried theories and visionary speculations we have no wish to see fostered, even though beardless boys should prefer them to the time-honored systems devised by the wisdom, and cherished by the zeal, of our ancestors. The great principles of education as established in England and this country are true, because they are founded in the nature of man, and as the elements of individual character do not essentially change, the same broad and general system that once worked well may ever be followed with profit and security. The time given to academic studies in our country is too short, and the studies themselves are too numerous. A good scholar cannot be made in a day. The study of the Classics requires a long period of preparation, and though the stock of ideas that made up the culture of the ancients is gradually passing over into the general modes of modern thinking, no perfection in Greek and Roman Literature can be attained without lingering at the fountain where the waters are gushing pure. Many who pass for learned men live on the capital that others have amassed. Their knowledge

is chiefly acquired from the reading of Reviews and Encyclopedias and Classical Dictionaries. They hold no direct communion with the master minds of antiquity, and therefore are as men who seek to breathe the air of Ionia, while they live at a distance from her borders.

It is an impediment to the cause of sound learning in these days, and one over which the instructor of youth will never cease to lament, that cheap periodicals and ephemeral publications are becoming so numerous and accessible. Modern literature throbbing with present life, impassioned poetry, overwrought sketches and sentimental romances, unreal history, and ill-prepared biography, — all these take hold of the youthful mind, and either unfit it for severer studies, or leave little room for their pursuit. The disposition to fritter away the time in light reading is beyond the control of the most indefatigable teacher; for parents themselves oftentimes present in their drawing-rooms, or furnish to their children, the very productions that prudence and Christian morality would discard. Just enough of the Ancient Languages is acquired at most of our literary institutions to make students dislike them in after life. No abiding relish for classic studies is inspired, and, therefore, instead of imitating the example of Curran, and taking for his traveling companions Horace and Virgil, the scholar in these days provides himself with the last new publication to beguile the tedious hours of his journey. It may seem foreign from the purpose of this Address, to offer such reflections, but the things to which I allude are “spots in

our character," which bear upon the progress and encouragement of sound learning. They will be mingled with the future history of our schools and colleges, and impair their prosperity, unless publicly reprobated and discountenanced.

I cannot conclude my address without urging upon those who are permitted to enjoy the privileges of early academic instruction, the importance of wasting no moments in the fatal indulgence of literary dissipation. All the great and good men, whose characters have passed in review before us to-day,—indeed, all the great and good men of all times and countries were as industrious and studious in youth as they were honored and useful in age. During a period of six years, I have had under my charge, including those now present, about three hundred and fifty different pupils. I remember them all, and while some have taken an early descent to Avernus, and others are, I fear, fast treading in their footsteps, it is a gratification that there are those who promise, in due season, to reward a parent's solicitude and a teacher's care. These will soon begin to realize the truth of the old Greek proverb, that the root of education is bitter, while the fruit is sweet. My sympathies and regard will follow them into whatever distant sphere of usefulness the Providence of God may call them, and nothing will afford me so much delight in reflecting upon their success in after years, as to find that the instruction which they have here received has taken deep root, and given "shade and coolness" to them "in the dust and heat of public life."

APPENDIX.

SEVERAL of these proprietors were Congregationalists, — among whom Samuel A. Law deserves to be particularly mentioned. After graduating at Yale College, he returned to Cheshire, his native place, and opened a school of the higher order, and when the project was suggested of establishing an Episcopal Academy in this State, he proposed to make his School the *nucleus* of such an Institution, and went about from house to house, to interest the inhabitants of the town in favor of the measure. They did more for the Academy at the time of its establishment than they have done since, contributing \$300 a year for the first *five* years, to support assistant instruction, besides sustaining other expenses, which reflected honor both on their benevolence and foresight.

The first document on file in the office of the Secretary of State at Hartford is a record of the doings of a meeting of the Board of Trustees, held at Cheshire, preparatory to their memorializing the General Assembly ; and the second, aside from its legislative character, throws much light upon the early history of the Institution.

At a meeting of the Board of Trustees of the Episcopal Academy of the State of Connecticut, holden at Cheshire, on the 14th day of April, 1801 :

Resolved, — That a petition be preferred to the Honorable the General Assembly, to be holden at Hartford, on the second Thursday of May, 1801, praying that the Trustees of said Academy may be constituted and made a Body Politic and Corporate, by the Name of “the Trustees of the Episcopal Academy of Connecticut,” and, by that Name, that they and their Successors may have Perpetual Succession ; be capable of suing and being sued, pleading and being impleaded in all Suits of any nature whatever ; may have a Common Seal ; purchase, receive, hold, and convey any Estate, Real or Personal ; may make By Laws for the regulation and Government of said Academy, not repugnant to the Laws of this State, of the United States, or of the Constitution of the Academy ; and that the Instructors and Students of the Academy may be exempted from Taxes on the Poll, from Military duties and working on Highways.

And *Resolved*, also, — That the Right Rev. Abraham Jarvis, the Rev. Dr. John Bowden, and Burrage Beach, be authorized and fully em-

powered to prefer said Petition in the name of the Trustees of said Academy, and to transact all matters relative to the same.

ABRAHAM JARVIS, *President.*

JOHN BOWDEN, *Principal.*

BURRAGE BEACH, *Secretary.*

To the Honorable General Assembly of the State of Connecticut, now sitting at Hartford in said State :

The Memorial of Abraham Jarvis, John Bowden, Richard Mansfield, Bela Hubbard, Ashbel Baldwin, Reuben Ives, Chauncey Prindle, Tillotson Bronson, Calvin White, Samuel William Johnson, William Heron, John Morgan, Abijah Hull, Eli Curtis, Andrew Hull, Andrew Hull, Jr., William Law, Samuel A. Law, Thomas Atwater, Burrage Beach, and Moses Moss, inhabitants of said State, and Trustees of the Episcopal Academy of Connecticut, humbly sheweth, — That, at a Convention of the Presbyters, Deacons, and Lay Delegates of the Protestant Episcopal Church of Connecticut, holden at Cheshire, on the first day of June, A. D. 1796, it was resolved to institute an Academy, at said Cheshire, for the purpose of education ; and to that end a Constitution by the Convention aforesaid was instituted in manner and form following, viz. :

ARTICLE I. The Academy established at Cheshire, by the Convention of the Protestant Episcopal Church, shall be known by the name of the Episcopal Academy of Connecticut.

ART. II. The government of the Academy shall be vested in the hands of twenty-one Trustees. Of which number shall be the Bishop of Connecticut, and the President of the Academy, *ex officio*, the other Trustees shall be chosen by the Convention, some of whom shall be Presbyters of the Protestant Episcopal Church, the remainder shall be Laymen, and may be elected from any denomination of professing Christians.

ART. III. The Trustees shall continue in office during good behavior, and upon complaint may be displaced by a vote of the Convention.

ART. IV. Nine of the Trustees shall form a Board, who shall meet at the Academy four times in each year, which shall be at the quarterly examinations. The President, or Vice-President, may call a meeting of the Trustees at any other time when they shall judge proper, or when a majority of the Trustees shall require it ; public notice thereof being given in one or more newspapers in this State, at least two weeks previous to said meeting, by an advertisement signed by the Bishop, who shall be President, or the Principal of the Academy, who shall be Vice-President, of the Board of Trustees.

ART. V. Every vacancy among the Trustees shall be filled by the Convention.

ART. VI. The Principal of the Academy (who shall always be a Presbyter in the Protestant Episcopal Church) shall be elected by the Convention, and the Assistant, or Assistants, by the Trustees, and both shall be liable to be displaced by their respective electors, if convicted of immoral conduct or great neglect of duty.

ART. VII. The English Language, Philosophy, Mathematics, History, and every other science usually taught at Colleges [pursued] ; likewise the Dead Languages, such as Greek and Latin. And whenever the finances of the Academy will admit, the Trustees shall procure an instructor in the French Language, purchase a Library, Philosophical Apparatus, at their own discretion. Female education may be attended to under this Institution, by such instructors, and under such regulations, as the Trustees shall direct.

ART. VIII. The Principal, or in his absence the Assistant, or Assistants, shall examine and admit all persons into the Academy, according to his or their discretion ; provided no person be admitted but such as can read the English language intelligibly. And the Principal may, after admission, class as he pleases. Any person wishing to pursue a particular study, such as the Mathematics in its various branches, Logic, Rhetoric, Geography, Philosophy, etc., shall have an instruction of that kind, without pursuing any classic studies of a different nature. And the Principal may, at any time, with the advice of the Trustees, procure any gentleman, eminent in Divinity, Law, or Physic, to read lectures in those branches respectively, provided a fund be procured for that purpose.

ART. IX. No By-Laws of the Academy shall compel the students to attend public worship, but at such places as their respective parents or guardians shall direct.

ART. X. Whenever the foregoing articles shall be adopted by a vote of the Convention, they shall become the Constitution of the Episcopal Academy of Connecticut, and be subject to no revision or alteration, but by a vote of two thirds of the members of the Convention.

That the said Convention, pursuant to the Constitution aforesaid, appointed the persons herein first named, as Trustees of said Academy, and the said John Bowden Principal thereof; that a brick building for the accommodation of said Academy was erected by certain inhabitants of Cheshire aforesaid, and a deed thereof was given by them to the Trustees aforesaid, and their successors in said office, for the use aforesaid ; that since said month of June, 1796, the Academy has been open for the reception of students, and has generally had in a course of education about sixty persons, from that period to the present. Your memorialists would state, that the funds of said Academy consist of

bequests and donations to the amount of about three thousand dollars, — but that from the Trustees aforesaid not being incorporated, they experience difficulties very injurious to the prosperity of said Academy ; that an act of incorporation, constituting the Trustees aforesaid (and their successors appointed to said offices pursuant to the Constitution aforesaid) a body, corporate and politic, [that] thereby they may [be] capable of suing and defending, of possessing, acquiring, receiving, granting, demising, and managing lands, hereditaments, goods, and chattels, for the benefit of said Academy, of ordaining by-laws for the instruction and education of the students, and ordering, governing, and managing said Academy and the affairs and things thereunto belonging, and thereby the lands and ratable estate of said Academy may be freed and exempted from all rates and taxes, and the officers and students in the same way be likewise freed and exempted from all rates, taxes, military service, and working at highways, is very desirable and necessary for the promotion of the interest of said Academy, of education, and of the State.

Wherefore the Trustees aforesaid pray the Honorable Legislature to constitute them and their successors in office a body corporate and politic, to be called and known by the name of *The Trustees of the Episcopal Academy of Connecticut*, with the powers above mentioned ; or in some other way grant them relief. And as in duty bound they will pray, etc.

Dated Hartford, May 20, 1801.

ABRAHAM JARVIS,	} <i>for said Trustees.</i>
JOHN BOWDEN,	
BURRAGE BEACH,	

An Act incorporating the Trustees of the Episcopal Academy of Connecticut, passed May, 1801.

Whereas, a Memorial of Abraham Jarvis and others, Trustees of the Episcopal Academy of Connecticut, has been preferred to this Assembly, showing that an Academy has been constituted at Cheshire, for the purpose of education, by a Convention of Presbyters, Deacons, and Lay Delegates of the Protestant Episcopal Church in Connecticut, and a Constitution framed, praying for an Act of incorporation as per Memorial will at large appear, which memorial has been granted.

Be it enacted by the Governor and Council, and House of Representatives, in General Court assembled, That Abraham Jarvis, John Bowden, Richard Mansfield, Bela Hubbard, Ashbel Baldwin, Reuben Ives, Chauncey Prindle, Tillotson Bronson, Calvin White, Samuel William Johnson, William Heron, John Morgan, Abijah Hull, Eli Curtis, Andrew Hull, Andrew Hull, Jr., William Law, Samuel A. Law, Thomas Atwater, Burrage Beach, and Moses Moss, inhabitants of said State, shall

be an incorporate society, or body corporate and politic, and shall be hereafter called and known by the name of "*The Trustees of the Episcopal Academy of Connecticut*;" and that by the same name they and their successors, elected pursuant to the Constitution aforesaid, shall and may have perpetual succession, and shall and may be persons capable in the law, to plead and be impleaded, defend and be defended, and also to have, take, possess, acquire, purchase, or otherwise receive, lands, tenements, and hereditaments, goods, chattels, or other estate, to an amount not exceeding thirty thousand dollars, and the same to grant, demise, lease, use, manage, or improve, for the good and benefit of said Academy, according to the tenor of the donation and their discretion.

That the Trustees of said Episcopal Academy shall and may hereafter have a common seal to serve and use for all causes, matters, and affairs of them and their successors, and the same to seal, to alter, break, and make new, as they shall think fit.

That the Trustees of said Episcopal Academy for the time being shall have power from time to time, as occasion shall require, to make, ordain, and establish all such wholesome and reasonable By-Laws, rules, and ordinances not repugnant to the laws of this State, as they shall think fit and proper, for ruling and managing the said Academy, and all matters and things thereunto belonging, and the same to repeal and alter as they shall think fit.

That all the land and ratable [property] belonging, or that shall belong, to said Academy, lying within this State, and the persons and families of the Principal and Professors, and their estates lying in said Cheshire, and the persons of the Tutors and Students, and such, and so many of the servants of said Academy, as give their constant attendance on the business of it, shall be freed and exempted from all rates, taxes, military service, and working on highways, provided, always, that any part of this Act, or any of the By-Laws which may be made by virtue thereof, may be revised, altered, or repealed at any time by the General Assembly.

The prayer of the above Memorial was granted May 22, 1801, and the bill in form for incorporating the Academy, having previously passed the "Upper House," passed the "Lower House" May 30, 1801. From that moment the *corporate* existence of the Academy began.

The original Constitution was amended in 1836 as follows : —

ARTICLE I. The Academy established at Cheshire by the Convention of the Protestant Episcopal Church shall be known by the name of the Episcopal Academy of Connecticut.

ART. II. The Government of the Academy shall be vested in twenty-one Trustees, of which number shall be the Bishop of Connecticut, and the Principal of the Academy, *ex officio*. The other Trustees shall be chosen by the Convention, seven of whom shall be Presbyters of the Church, and the remainder Laymen, residing in the State of Connecticut.

ART. III. Whenever a Trustee shall remove out of the State, he shall cease to be a member of the Board ; and the seat of any Trustee may be declared vacant by the Convention, on his absenting himself from three successive meetings, or for any other cause satisfactory to the Convention.

ART. IV. Five of the Trustees shall form a Board, who shall meet annually at the Academy. The President, or Vice-President, may call a meeting of the Trustees, at any other time when they shall deem it necessary, or when a majority of the Trustees shall require it ; public notice thereof being given in one or more newspapers in this State, at least two weeks previous to said meeting, by an advertisement signed by the Bishop, who shall be President, or by the Principal of the Academy, who shall be Vice-President, of the Board.

ART. V. Every vacancy among the Trustees shall be filled by the Convention.

ART. VI. The Principal of the Academy, who shall be a communicant in the Protestant Episcopal Church, shall be elected by the Board of Trustees, a majority of the Trustees for the time being concurring, and shall continue in office during their pleasure. But in all cases where a dissolution of the connection is contemplated, three months notice of such design shall be given by the party desiring it.

ART. VII. The branches taught in the Academy shall be the Classics and the higher branches of English education, and the Academy shall be designed exclusively for boys.

ART. VIII. The Government of the Academy, and the appointment of Assistants, shall be solely in the hands of the Principal ; provided no Assistant shall be continued in office after the expression of a request on the part of the Trustees for his removal.

ART. IX. No By-Law of the Academy shall compel the Students to attend public worship, but at such place or places as their respective parents or guardians shall direct.

ART. X. Whenever the foregoing articles shall be adopted by a vote of the Convention, they shall become the Constitution of the Episcopal Academy of Connecticut, and be subject to no revision or alteration but by a vote of the Convention.

HISTORICAL ADDRESS

AT THE TWENTY-FIFTH ANNUAL COMMENCEMENT OF
TRINITY COLLEGE, DELIVERED IN CHRIST CHURCH,
HARTFORD, JULY 30, 1851.

WE have come up hither to celebrate the twenty-fifth annual Commencement of Trinity College. That some additional importance might be given to this festival by the gathering together of facts connected with its origin, and that new zeal might thereby be awakened for the advancement of the best interests of the Institution, the duty was imposed upon me, at the last annual meeting of the House of Convocation, to prepare a brief historical Address. In the accomplishment of the honorable duty thus assigned me (which I consented to attempt at the latest moment), I have found myself laboring under a double disadvantage.

Trinity College has no antiquity. It wants the charm of venerable associations. The ivy has not been creeping so long upon its walls as to give them the complexion of age, nor have the steps which conduct to its entrances been worn by the feet of successive generations of scholars. There are no extraordinary statutes preserved in its archives to mark the usages of a less enlightened period; no obsolete systems of College discipline and College manners, contrasting ludicrously with the gentler regulations and

freer etiquette of the times in which we live. There are no treasures "laid up in old historic rolls," to be opened as the necessity requires; no traditions and anecdotes, from the fund of which one may draw material to relieve the dullness of his discourse, and give emphasis and variety to the facts which he presents.

Intimately connected with this disadvantage is another. The immediate agents in procuring the charter of Trinity College, and they who have contributed most largely to make up its history, are still living, and it is not a little perilous to speak of their exertions and character with that freedom and fullness which the occasion seems to demand. We undertake a nice and delicate business, if we attempt the narration of events associated with men who are yet upon the stage of being. For the most part, it is believed to be soon enough to scrutinize narrowly the policy of the presiding officers of academic institutions, when time has mellowed our prejudices and experience corrected our mistakes; soon enough to write critically the history of scholars, when they have closed their labors and gone to their rest and reward. But embarrassing as these disadvantages have been, we are not without hope, that the Address which we have prepared will possess in your eyes an interest and a value. Though we have had both authentic records and the testimonies of the living to draw from, it has cost us more care to insure accuracy than was at first anticipated.

I have said that Trinity College lacks the charm of venerable associations, but there is a link in its

history reaching back more than half a century. For efforts which looked towards the establishment of a second College in Connecticut were put forth full *thirty* years before they were crowned with success. This second College was the conception of men who were not unmindful of the prejudices of early education. They imagined that they saw the danger of training their sons in academic halls where religious tests were exacted of the officers of instruction, or where these officers owed allegiance to a faith in many important respects different from their own. When Dean Berkeley, afterwards Bishop of Cloyne, returned to his native land, having failed in the object for which he came to this western world, his example, and the gift of his books and of his lands in Rhode Island to Yale College, were not lost to the cause of sound learning and Christian education. His correspondence with Dr. Johnson, of Stratford, shows him to have been a man of large and liberal views. In a letter addressed to that learned divine and noble champion of the Church, dated July 25, 1751,—just a century ago,—he says, “I am glad to find by Mr. Clap’s letter and the specimens of literature inclosed in his packet, that learning continues to make a progress in Yale College, and hope that virtue and Christian charity may keep pace with it.” Whether *Christian charity* did keep pace with it, we will leave you to determine by the citation of a few facts bearing upon the history of that period. Nearly all the clergy of the Episcopal Church who manifested a very decided friendliness to the welfare of the Institution at New

time of the erection of King's (now Columbia) College, in the city of New York, with Dr. Johnson at its head, there seems to have been a change working in the minds of Churchmen. Was this change the result of legislation, or was it accidental? President Woolsey, in the Historical Discourse which he delivered before the Alumni of Yale College at the annual Commencement, 1850, speaking of President Clap's administration, says: "The most characteristic measure of this period was the appointment of a Professor of Theology, and the establishment of a separate religious society and church in the College." And again, alluding to the act of the Trustees imposing a test upon the officers of instruction, "the aim of which was to maintain in their soundness the faith and church theory of the Puritans," he adds, "I can find no evidence from the College records that this test was applied for a number of years; but am not disposed to think that it became obsolete. However this was, in 1753, when the project for establishing a Professor of Divinity was on foot, a new resolution of the Fellows required that members of their own body, with the President, the Professor of Divinity and Tutors, should give their assent to the Westminster Catechism and Confession of Faith, and should renounce all doctrines and principles contrary thereto, and pass through such an examination as the Corporation should order. This new provision for securing orthodoxy was quite unacceptable to a number of educated persons in the Colony, and was one of the causes why President Clap was held in disesteem."

It appears by reference to the Triennial Catalogue,

that during the administration of President Clap, which covered a period of nearly thirty years, the number of graduates who became Episcopal clergymen was scarcely greater than the number during the administration of his predecessor, which covered less than half the same period. The parishes in the mean time were multiplied in Connecticut, from various causes, and especially from the influence of Whitefield's preaching, and were scattered along the shore of the Sound, from Greenwich to Norwich, and far up among the hills and valleys of the interior.

It may be said that King's College in New York drew off some students, but the steady and even rapid increase of Episcopalians — *ceteris paribus* — should have kept the number good. We believe that we may trace the diminution in a great measure to the want of that *Christian charity* which Dean Berkeley expressed the hope might keep pace with the progress of learning. We can forgive the rigorous enactments of a period when there was but one way of thinking in the Colony, and when it was the fault of the times to take a narrow view of the rights of conscience and of Christian liberty. We can almost forgive, — for we are persuaded that no one will defend them, looking back from the point of time on which we stand, — we can almost forgive those penal laws, dictated in a spirit of undiscovered intolerance, and designed for the manifest perpetuity of the Puritan faith. But after the number of Episcopal families had very largely increased in the Colony, and after a parish had been organized in New Haven, and a missionary of the Venerable Society for the Propagation of the Gospel

in Foreign Parts had been stationed there, it would seem that out of respect for their wishes, and out of gratitude to clergymen of the Church of England for important services and benefactions, some relaxation of the rigor of these laws should have appeared, at least so far as not to fine Episcopal students for preferring their own mode of worship on every Lord's day,¹ and not to require the classes, through the whole term of their college life, to recite the Westminster Confession of Faith, received and approved by the Churches in the Colony, together with Wollebius' Theology or Dr. Ames' Medulla and Cases of Conscience. It was, then, the continuance in force of rigorous enactments, and the adoption of new measures to guard the orthodoxy of the land, which opened the eyes of Churchmen to the necessity for an Institution more favorable to their views, or rather less dangerous to the religious predilections of their sons. The war of the Revolution operated disastrously upon the prosperity of the Church, and broke up our parishes in many places. But after civil liberty had been secured, and the Colonies separated from the mother country,

¹ The fine for absence from the College Chapel on Sundays was *four pence*, but Episcopal students were allowed to attend their own Church on Communion Sundays. Professor Kingsley, in a note to me bearing upon this law, says: "When Archbishop Secker published, in a pamphlet, that there was a College in New England (undoubtedly meaning Yale College) where an Episcopal student was fined for going on a Sunday to hear his own father preach, the fact probably was, and I heard it so explained many years ago, that the student was absent from the Chapel, was reported by the monitor, and fined for absence, — the reason of his absence being unknown to the College Faculty. You will not understand me as defending the law which required at that time, under the above penalty, all students to attend worship in the College Chapel, — except Episcopal students on Communion Sundays."

the time was come for the Church, deprived of "nursing care and protection" from abroad, to rely upon her own resources. And what could be done effectually towards increasing the scattered ranks of her ministry, except she threw off the shackles of Puritanism, and became independent in the matter of Collegiate education? Hence it was one of the earliest movements of Bishop Seabury and his Clergy, after the Revolution, to plant a Seminary of classic learning in this Diocese. The Institution at Cheshire owes its origin to a resolution adopted by them in 1792, and for a series of years it served, in some measure, the double purpose of a preparatory school and a university. In 1801, having obtained bequests and donations to the amount of about \$3,000, its managers preferred a petition to the General Assembly, "praying that they might be constituted and made a body politic and corporate, by the name of the Trustees of the Episcopal Academy of Connecticut." The act of incorporation was passed, but it does not seem to have come up to the full intention of the founders, for, three years afterwards, in accordance with a vote of the Diocesan Convention, the Board of Trustees petitioned the General Assembly for a charter, empowering them to confer degrees in the arts, divinity and law, and to enjoy all other privileges usually granted to colleges. This petition was refused, and we find them instructed to continue their importunity, by the following preamble and resolution, entered upon the Diocesan Journal for 1810:—

"WHEREAS doubts have arisen whether the Trustees of the Episcopal Academy of Connecticut, which

was established at Cheshire by this Convention in the year 1796, are invested with the power of conferring upon the students the degree and testimonials of literary proficiency usually granted at Colleges; and whereas the great objects contemplated by the Convention cannot be accomplished unless the Trustees are authorized to confer such degrees; therefore

“*Resolved*, That the Trustees of said Academy be requested to prefer a petition to the next General Assembly of the State of Connecticut, with all the powers, privileges, and immunities of a College.”

The application, urged with such sanction, was supported by a large majority in one branch of the Legislature, but the Council, or Senate, opposed to the action of the lower House a full negative, and thus defeated the charter. In 1811, the General Convention of the Protestant Episcopal Church, understanding that the establishment of a second College in Connecticut, under the auspices of Episcopalians, was contemplated, expressed their entire approbation of the measure, and their earnest wishes for its success. At that time, there was not a College in the Union under the direct care and superintendence of the Church,—not even Columbia in New York,—and if reliance can be placed upon the truth of history, some cautious measures had been taken to keep in other hands the control of existing Institutions. Another application to the General Assembly for a charter followed, and was rejected by both branches of the same, thereby showing no gain to the Church in legislative influence. During the vacancy in the Episcopate from the death of Bishop Jarvis, all effort to secure the long-

cherished object was suspended, but the clergy kept it in view, and would have resumed it immediately after the consecration of the present venerated and beloved Diocesan,¹ had not the location of the General Theological Seminary at New Haven drawn off their thoughts and support. The return of that Institution to New York was the signal for fresh exertions, and fortunately the intervening period of their quiet had witnessed important political changes,—such as the adoption of the State Constitution, and the consequent breaking down of the reigning dynasty,—changes which undoubtedly prepared the way for more liberal legislation. In 1823, the petition of Episcopalians, setting forth “the expediency of attempting to establish another Collegiate Institution in this State,” and urging their claims to have the direction of its administration, was presented to the Legislature, and a charmed political name, rather than the name of the first Bishop of the Diocese, inserted, we suppose, in the bill for a charter, that nothing might be done to peril its passage. The charter was granted, taking effect from the time when \$30,000 should be subscribed as an endowment, and the event was welcomed in this city, where the Legislature was holding its session, with demonstrations of great rejoicing. Though given upon the prayer of Episcopalians, and contemplating their management, the charter, as the petitioners wished, required that the College should be conducted on the broad principles of religious liberty.² It contained a provision, prohibiting the Trustees from passing any ordinance or by-law that should

¹ Bishop T. C. Brownell.

² See Appendix.

make the religious tenets of any officer or student in the College a test or qualification of employment or admission. And here it may be observed that up to the very day before the petition for this charter was presented to the Legislature, the statute of Yale College in reference to tests — modified upon the accession of Dr. Stiles to the Presidency, from consent to the Westminster Catechism and Confession of Faith into an assent to the Saybrook Platform — was still in force. That day, at a special meeting of the corporation, held in the city of Hartford, the obnoxious test law was repealed. There are those who think the time was thus critically chosen for its repeal, that an influence might be brought to bear upon the minds of the liberal legislature, touching the petition for a second College. But let this pass without further remark. No sooner was this charter granted than its friends, who had been so long contending with the evils of popular prejudice, were now compelled to contend with the evils of poverty and other discouraging causes. The amount necessary to secure the provisions of the charter was, indeed, over-subscribed, for within one year from its date about fifty thousand dollars were raised by private subscription for an endowment. This noble subscription was obtained by offering to the larger towns the privilege of fair and laudable competition for its location, and Hartford, never wanting in public spirit and generous outlays, gained the victory over her sister cities. The erection of the College buildings was commenced in June, 1824, and the business of instruction in September of the same year. But the funds subscribed were

barely adequate to this beginning. The Trustees had already deputed one of their number to visit England, and solicit donations towards the supply of a Library and Philosophical apparatus. He carried with him an Address or general letter of introduction, officially signed, and directed to the Bishops, Clergy, and Laity of the Church of England. It does not appear to have been the original intention to give much publicity to the object of this mission, but on the arrival of the agent, he found himself in the way of other applications from this country for similar aid, and he was induced to print the letter, together with a statement of his own, setting forth the necessities of the Church here and the more important facts in regard to the condition of the two oldest New England Colleges. The agent returned to this country, with the donations which he had received, soon enough to be a conspicuous and fearless actor in that war of pamphlets which arose from "Considerations suggested by the establishment of a second College in Connecticut."¹ It was claimed to be uncalled for by the interests of literature. After the zealous endeavors which had been used in various sections of the State to prevent the subscription papers from being filled up in order that the charter might be secured, it was perhaps to be expected that other attempts would be made to interfere with its success, but these attempts were carried quite too far, when it was represented that two large and respectable Institutions could not exist together in so small a terri-

¹ This was the title of the first anonymous pamphlet, which was replied to anonymously, and then a rejoinder followed.

tory ; that this College could only rise into distinction and usefulness by depressing Yale in the same ratio ; that the tendency of its establishment would be to dissipate our strength and divide one prosperous university into two weak and languishing seminaries, and thus to "*lower the standard of literary attainments*, while the total expense of education to the State was augmented." Events have proved that fears of this sort were wholly groundless. No College in the Union has had a higher reputation for the thoroughness of its course and the scholarship of its Faculty than Trinity. So far from having the effect to reduce the numbers at Yale College, these numbers have actually increased, and, as to diverting the patronage of the Church, while I write there are some seventy-five students seeking an education at that ancient seat of learning who have come from Episcopal families, or from families having preferences for the Episcopal mode of worship. Nor is this all. Midway between the two capitals of the State a third Collegiate Institution¹ has been erected and endowed by private and State beneficence, for the benefit of a denomination of Christians, not disposed until recently to pay very profound respect to an educated ministry. Opposition, based on reasoning which has proved thus fallacious, could not prevail. The College survived it, and it did not sicken and die when the State afterwards refused to feed it with a tithe of the bounty which had been bestowed upon the venerable sister. Its first President was he who scarcely needed a formal

¹ The Wesleyan University at Middletown, under the control of the Methodists.

vote to be placed in that office. He was the Bishop of the Diocese, and had been charged with the presentation of the petition to the Honorable Legislature. He had watched its progress with solicitude, and witnessed its success with delight. Long experience in Academic discipline had made him acquainted with the responsibilities of the office, and for *seven* years he filled it with a wisdom which the *seventy-nine* graduates of that period will never cease to remember. He was withdrawn from the administration at the instance of the Diocese, when the cares of the Episcopate were increasing with the increase of the Church, and claiming his undivided time and attention. His "Farewell Address," delivered to the students upon the occasion of retiring from the Presidency, opens with a passage rich in tender associations:—

"The time is at hand when I am to retire from the immediate charge of this Institution. It is an event which I cannot contemplate without some emotion. Having made the first movements for the establishment of the College; having been engaged with great solicitude in all the measures for procuring its charter; for raising the funds for its endowment; for framing the laws for its organization and government; having presided over the instruction and discipline which has been dispensed in it, from its origin to the present time, it is naturally to be expected that my feelings should be strongly identified with its interests and its prospects."

Upon the retirement of Bishop Brownell from the Presidency, the choice for a successor fell upon the Rev. Dr. Wheaton, another fast friend to the Institu-

tion, and one who could say in reference to its earlier trials, —

Quorum pars magna fui.

But hardly had one lustrum passed away before he vacated the Presidential chair, and removed to New Orleans that he might accept the Rectorship of Christ Church in that city. During his administration, which ended in 1837, the financial condition of the College was greatly improved. Through the indefatigable exertions of the President, the Hobart Professorship of Belles-Lettres and Oratory was instituted, and endowed with funds to the amount of \$20,000, contributed by friends in New York. The Seabury Professorship was also commenced, and large additions were made to the general funds of the Institution, so that, when he withdrew from its charge, he had laid the foundation for a system of judicious endowments, which his own private benefactions, subsequently yet unostentatiously bestowed, have helped to foster.¹

Frequent changes in the Presidency of a College are always to be avoided, because always injurious to its prosperity. Care should be taken to select for that office men who are fitted to its responsibilities

¹ The grounds about the College are beautiful by nature, but from the first, great attention was paid to their improvement by the planting of hedges, shrubbery, and trees. An eye seems to have been turned to the moral influence of such things, in the elevation and refinement of taste and manners. Dr. Wheaton deserves many thanks for what he did in this way.

The site was sold by the Corporation March 21, 1872, to the city of Hartford for a State House, and a large tract of land purchased, about one mile and a half distant, on which very expensive College buildings have since been erected.

and duties by experience and attainment, and then none but the best reasons should be allowed to produce a dissolution of the connection. The Trustees resolved at length to fill the vacancy occasioned by the resignation of Dr. Wheaton with one who, though he had gained no celebrity in the Church, had yet proved himself eminently successful in one department of the College. Thus they chose their own Professor of Mathematics and Natural Philosophy, the Rev. Silas Totten, D. D. His faithful Presidency extended beyond a decade of years, the most remarkable features of which relate to the internal organization and condition of the College, and to the erection of Brownell Hall in 1845.¹ That same year, also, an act of the Legislature was passed, permitting an important change in the name and style of the Institution, — a change which we hope in God will “attest forever the faith of its founders, and their zeal for the perpetual glory and honor of the one holy and undivided Trinity.” If it be true that he who first turned the minds of his Clergy to the establishment of a Seminary for education on the principles of the Church did foresee, with dim and fearful vision, that the time would come when this very doctrine would be extensively corrupted and denied in New England, then it had been no greater mark of veneration for his memory to give the College his own name than to give it a title which represented the glorious doctrine in whose defense he wished it to be understood that to the last

¹ The Seabury Professorship was filled up during the administration of Dr. Totten, and besides the funds contributed to the erection of Brownell Hall, sums requisite to the endowment of several Scholarships were subscribed in the Diocese of Connecticut.

he lifted up his voice. Long may this Institution send forth sons trained to resist the advancement of a heresy so opposed to the simple truth of God, as the denial in their proper and Scriptural acceptation of the Father, Son, and Holy Ghost. Long may she be a stranger to the spirit of reckless religious speculation; a stranger to all that teaching and ensnaring philosophy which does but wrap the soul in skepticism, and prepare the way for a complete surrender of the "faith once delivered to the Saints."

While Dr. Totten occupied the Presidential chair, the Trustees enacted certain statutes, "committing the superintendence of the course of study and discipline to a Board of Fellows," and empowering specified members of the *Senatus Academicus*, as the House of Convocation, to assemble under their own rules, and to consult and advise for the interests and benefit of the College. Time enough has not been given to these changes to reap from them much advantage. They were modeled after the English Universities.

"There has been, as we trust, revived among us," said he who had the honor of pronouncing the first Address before the House of Convocation,¹ "something of the old and true principle of the University. Not, indeed, in its ancient form, nor in precisely the ancient mode of its expression. For it may and often does chance that a principle shall express itself in diverse outward forms in different ages, while yet in itself it remains unchanged. Indeed, no external organizations or forms within which principles are enshrined — save only those which, being of divine

¹ Rev. John Williams, D. D., President of the College.

appointment, are adapted to every age, and not to be changed by man — can be expected to remain precisely the same, generation after generation, and age after age. For they exist in a world whose social and intellectual relations are continually changing; and, by those very changes, demanding corresponding changes in those external modes by which unchanging principles are brought to bear and do their work, whether on individuals or on masses of our race.”

The changes referred to in this passage were designed, among other things, to retain the graduates in closer connection with their *Alma Mater*, by giving them a definite and fractional participation in its management. We have great faith in any policy which tends to secure to the College the abiding interest and affections of the Alumni. Hence one fact, discovered in searching the records for the material of this Address, has greatly surprised us. Twenty-eight years have rolled away since the charter was granted, and of the Trustees who originally composed the Board, but three, setting aside the Chancellor, have survived all change, and retained their places as members of the Corporation. The surprising fact is that, until this day,¹ not a solitary Alumnus has been selected to fill any one of the several vacancies which have thus from time to time occurred.

But upon the resignation of Dr. Totten, it was a subject of thankfulness and joy among the Alumni of the Institution that one of their own number was

¹ At a meeting of the Board of Trustees, held in the morning of the day when this Address was delivered, the author was elected a member of the Corporation.

invited to take his responsibilities and carry on the work of Christian education. I shall not be trenching upon the sacred prerogatives of private and personal history, if I mention an interesting circumstance associated with the office thus bestowed. The fourth President of Yale College, counting the Rectorate of Samuel Andrew, was the Rev. Elisha Williams, of Newington, "a man of splendor," says Dr. Stiles in his Diary, "who filled his chair with great usefulness and power for thirteen years," and then resigned it, devoting himself with singular versatility of talent to legislation, jurisprudence, the army, and lastly to mercantile pursuits. Tradition represents him to have been a sturdy defender of the Puritan faith, as well as a good hater of Episcopacy, and it is not improbable that he was elected to the office of President, with an eye to the astounding and painful defection of Dr. Cutler and his associates.

The fourth President of Trinity College has the blood of Rector Williams flowing in his veins, though he wants the Baptismal name of his kinsman. He has broken away in peacefulness and love from the ranks of the Pilgrims, and been placed in an important position of the Church, to guard and foster those distinctive religious principles which his renowned and "splendid" ancestor was so zealous to oppose and repress. Aye, more ! while years were gathering upon *him* whom we all delight to honor, and "around whose venerable presence cluster, for so many of us, the deepest, holiest memories of all our lives, the memories of vows uttered on earth and registered in heaven ;" while years were gathering upon *him* a

weight of infirmities insupportable with the full cares of the Episcopate, he called in kindness for some one upon whose shoulders he might lay a portion of his responsibilities and his duties ; and thereupon the Diocese, with almost entire unanimity, elected to the office of a Bishop in the Church of the living God, the Reverend, the President of Trinity College.¹

Here I might close my Address, and leave to the future historian the recital of much that is unbecoming now to utter. But before I conclude, let me direct your attention to one important object which the establishment of the College was designed to promote, and which, thanks be to God, it has promoted in an eminent degree. I refer to the education and training of young men for the ministry of the Protestant Episcopal Church, to say nothing about the zealous and intelligent laymen who have here passed through their course of Collegiate instruction. When Dr. Wheaton visited England to solicit friendly assistance from the Church in that realm, he set forth in his published statement the following among other facts :—

“The number of organized Episcopal congregations in the States falls but little short of six hundred while the Clergymen engaged in actual parochial duty do not at present exceed half that number. It is pleasing to record the gradual extinction of those inveterate prejudices against Episcopacy, which distinguished the first settlers of the country, especially in those parts where the Church has been advanta-

¹ The Rev. Dr. Williams was elected Assistant Bishop of the Diocese of Connecticut, June 11, 1851.

geously made known by her more intelligent ministers. The candid and moderate, belonging to the various sects, appalled at the enormous strides of heresy, are visibly becoming more reconciled to the Church, whose temperate doctrines, consistent government, and edifying mode of worship, present a common ground of union not to be found within the pale of any of the classes of Dissenters (that is, Sectarians). Nothing, indeed, seems to be wanting to a general extension of the Episcopal Church but a body of zealous, well-educated Clergy far more numerous than, with her present advantages, it is possible for her to possess."

This was said, you will remember, twenty-seven years ago, and within that period Trinity College has educated more than one third as many Clergymen as were then engaged in actual parochial duty. They have radiated in all directions of our country, and carried with them an influence which is not only impressing itself upon the minds of men for the good of the Church, but which will, we trust, in due season reflect back upon the Institution where they were trained to become Christian scholars. The originator of our Mission to China was a graduate of Trinity College;¹ though God in His inscrutable Providence was pleased to lay upon him so early the hand of disease and death, that he was debarred the privilege of beginning the work which his zealous heart had projected. The first pioneer of the Church in the broad territory which lies on the Gulf of Mexico beyond the Mississippi River, and which has since become an in-

¹ The Rev. Augustus Foster Lyde, who died in Philadelphia, soon after his ordination.

tegral part of the Union, was a graduate of Trinity College,¹ who, two years ago, with failing health, left his lone post of duty, just soon enough to reach the green hills of his native land, and die. But I must not make a Missionary argument in a literary address. I was desirous of showing that in one important respect the College has done for the Church what its founders and friends predicted and prayed that it would do. It has increased the ranks of her ministry. It has educated for the clerical profession a number nearly equal to the aggregate of students who received their diplomas from Yale College in the first twenty-five years of her existence. Having done, therefore, so much for education in the Church, need we be impatient for the rest? Need we really be disheartened if, year by year, the College Calendar shows a list not numerous; if, for the next generation, no throng of pupils shall gather within these walls such as may crowd the benches of older seats of learning? Numbers are not the certain test of academic efficiency, nor will they always come at the bidding of scholarship and the best privileges of literature. Oh be content, each friend of Trinity College, to say in reference to its prosperity: "Because of the house of the Lord our God," because of the service rendered and yet to be rendered to the Church, "I will seek to do thee good." The more venerable Institutions of the land have their thousands of living Alumni, on whom they may call for succor in times of emergency, of poverty and peril. I look for more than proportionate aid from

¹ Rev. Caleb S. Ives, Missionary at Matagorda, Texas, who died in Vermont.

kindred sources. I look along the lines of futurity, and I seem to see the wealth of the Church in New England coming up with a *holocaust* to be laid on the altar of this Institution,—an Institution, as its motto imports, created alike for the good of the Church, and of the land: “Pro ecclesia et patria.” I seem to hear, taken upon the lips of grateful scholars, and sent forward through all time, the names of noble benefactors, who, in winding up the stewardship of life, have not failed to remember the just claims of Christian education, and so, with cheerful munificence, have directed the endowment of new and needed Professorships. I seem to see the sons of Trinity — each one in his sphere of life, be it humble or be it exalted — vieing with the zealous Alumni of an honored sister in ministries of good to mankind; resisting with a firm front the advance of error and the showings of a spirit more liberal than the spirit of Christianity; seeking as one of the truest ends of learning the inculcation of holiness and benevolence; and guarding in all honorable and legitimate ways that body of Christ, which is the Church; which holds the faith once delivered to the Saints, and which promises blessings to the children of the righteous in far distant generations. God grant that these visions may be realized, and when the century has closed, and you and I have closed the activities of human life, may that other generation of men who shall come up here to celebrate the return of this anniversary be all that we could desire: the honest, earnest, uncompromising advocates of true religion, sound literature, and wise government.

APPENDIX.

PETITION FOR THE INCORPORATION OF WASHINGTON COLLEGE.

To the Honorable, the General Assembly of the State of Connecticut, to be holden at Hartford on the first Wednesday in May, 1823.

We the undersigned, convinced of the expediency of attempting to establish another Collegiate Institution in this State, and entertaining the belief that such an Institution would meet with a liberal patronage, beg leave respectfully to submit our wishes and views to the consideration of your honorable body.

We are aware of the great benefits which have resulted to this State and to the general interests of Literature, from the important Literary Institution at New Haven, and we have no wish to lessen its future usefulness by our present application.

We are members of the Protestant Episcopal Church; a denomination of Christians considerable for their numbers and resources in our country; and we beg leave to represent, that while all other religious denominations in the Union have their Universities and Colleges under their influence and direction, there is not a single Institution of this kind under the special patronage and guardianship of Episcopalians. It cannot be doubted but that such an Institution will be established, in some part of our country, at no distant period; and we are desirous that the State of Connecticut shall have the benefit of its location.

As Episcopalians, we do not ask for any exclusive privileges, but we desire to be placed on the same footing with other denominations of Christians.

Though a parent may not be over-solicitous to have his children educated in a servile acquiescence with his peculiar religious views, yet he will be reluctant to place them in situations where they will be likely to acquire a strong bias against his own principles. If it should be thought expedient to establish a new College, your memorialists are desirous that it should be conducted on broad principles of religious

toleration, and that Christianity should be exhibited in it, as it is in the Gospel, — unincumbered with metaphysical subtilities, and unimpaired by any false liberality, or refined explanations, which would divest it of some of its fairest characteristics.

When we consider the rapid increase of the population of this country, and the growing demand for the facilities of public education, it is manifest that the present provisions for this object are becoming inadequate. Accordingly, we see our sister States, with a wise policy, encouraging the erection of new Seminaries within their limits, for the purpose of securing to themselves the benefits which naturally flow from them. Should the inhabitants of the South and the West continue to rely chiefly on the Colleges of New England for the education of their sons, as it seems likely they will do, it surely ought to be the policy, as it is unquestionably the interest, of Connecticut to multiply attractions of a literary nature. Perhaps the present College in this State already numbers as many pupils as can either be instructed, or governed to advantage, in one Institution. But however this may be, we are persuaded that if your Honors should think fit to grant our present request, funds, to a considerable amount, would be raised, which otherwise would not be appropriated to the support of literature at all, or would be devoted to the endowment of a College in some other part of the Union.

When compared with some of her sister States, Connecticut possesses but a moderate extent of territory, limited resources, and a circumscribed population ; but she may easily become preëminent by the number and importance of her literary institutions. Recommended by the general intelligence of her citizens, moderate habits, cheapness of living, and ease of access, it only requires that she should extend and foster her *Literary Institutions*, to attract the youth from every part of our country ; to acquire an influence and importance in the Union, which her physical resources deny to her ; to become the seat of science and literature, — the *Athens of our Republic*.

Your memorialists conclude with humbly praying this Honorable General Assembly to grant them an Act of Incorporation for a College, with power to confer the usual literary honors ; to be placed in either of the Cities of Hartford, Middletown, or New Haven, according to the discretion of the Trustees, who may be appointed by your honorable body : which act of Incorporation shall take effect whenever Funds shall be raised for the endowment of the Institution, to the amount of Thirty Thousand Dollars, and not before. And your memorialists further pray, that the said Trustees may have leave to appropriate to the endowment of the Institution such portion of the Funds of the Episcopal Academy at Cheshire, or the income thereof, as in their discretion they may think expedient, provided the consent of the Trustees of said

Academy be first obtained, and that no portion of the Funds contributed by the inhabitants of Cheshire be removed.

And your petitioners, as in duty bound, shall ever pray.

CIRCULAR LETTER ACCOMPANYING THE PETITION.

NEW HAVEN, *March 20, 1823.*

SIR, — The Committee appointed to prepare a Memorial to the Legislature of this State, for the incorporation of a new College, have attended to that duty, and herewith forward you a copy of the same, which you are requested to circulate for subscription, through your Parish. Similar copies have been forwarded to every Parish in the Diocese, and it is expected that they will be signed by all the Episcopal Clergy, and by every male Episcopalian of lawful age. If anything should prevent you from attending to this business personally in your parish, the Committee will rely upon your procuring some other proper person to perform the duty. After the signatures are obtained, it is requested that the Memorials be returned to Charles Sigourney, Esq., Hartford. It is desirable that they should be in his hands by the *first* day of the session of the Legislature, and if no earlier private opportunity should offer, the Representatives from the several towns will afford very suitable means of conveyance.

With great respect,

Your obedient Servant,

T. C. BROWNELL, *Chairman of the Committee.*

CHARTER OF WASHINGTON COLLEGE.

WHEREAS sundry inhabitants of this State, of the denomination of Christians called The Protestant Episcopal Church, have represented, by their petition addressed to the General Assembly, that great advantages would accrue to the State, as well as to the general interests of literature and science, by establishing within the State another Collegiate Institution, therefore,

Resolved by this Assembly, That Thomas C. Brownell, Harry Croswell, Elijah Boardman, Samuel W. Johnson, Birdsey G. Noble, Samuel Merwin, Nathaniel S. Wheaton, Elisha Cushman, Charles Sigourney, Thomas Macdonough, Richard Adams, David Watkinson, Ebenezer Young, Jonathan Starr, Jr., Nathan Smith, John Thompson Peters, Asa Chapman, Elias Perkins, John S. Peters, and Luther Loomis, and their successors be, and the same hereby are constituted, a body politic and corporate forever, by the name of the "Trustees of Washington College," and by that name shall and may have continual succession here-

after, and shall be able in law to sue and be sued, implead and be impleaded, answer and be answered unto, defend and be defended, in all courts and places whatsoever, and may have a common seal, and may change and alter the same at their pleasure ; and also shall be able in law to take by purchase, gift, grant, devise, or in any other manner, and to hold any real and personal estate whatsoever ; *Provided always*, That the clear yearly value of the real estate to be so acquired shall not exceed the sum of fifteen thousand dollars ; and also that they and their successors shall have power to give, grant, bargain, sell, convey, or otherwise dispose of, all or any part of the said real and personal estate, as to them shall seem best for the interest of said College.

II. *Resolved*, That the said Trustees and their successors shall forever hereafter have full power and authority to direct and manage the Funds for the benefit of the Institution, and also to prescribe and direct the course of study, and the discipline to be observed in the said College, and also to elect from their own number, or otherwise, a Board or Committee, to be called the Fellows of the College, to whom they may commit the superintendence of the course of study and discipline ; and also to select and appoint a President of the said College, and such Professor or Professors, Tutor or Tutors, to assist the President in the government and education of the Students belonging to the said College, and such other officer or officers as to the said Trustees shall seem meet, all of whom shall hold their office during the pleasure of the Trustees ; *Provided always*, That no President shall be dismissed by the Trustees without cause, previously stated to him in writing, and a full opportunity allowed him for his defense, and by the concurrence of at least two thirds of the Trustees ; and *Provided further*, That no Professor, Tutor, or other assistant officer shall be eligible to the office of a Trustee.

III. *Resolved*, That any five of the said Trustees, lawfully convened as hereinafter directed, shall be a quorum for the dispatch of all business, except for the disposal of real estate, or for the choice of a President, or for the election of Trustees, for either of which purposes there shall be at least a majority of the whole number of Trustees.

IV. *Resolved*, That the President of the College shall always be, ex-officio, a member of the Board of Trustees, and Chairman or President of the same, and that a Secretary of the Board shall be elected by the Trustees, to hold his office during their pleasure.

V. *Resolved*, That the said Trustees shall have power to increase their number from time to time, at their discretion, to the number of twenty-four ; and they shall also have power, by a majority of votes of the members present, to elect and appoint, upon the death, removal out of the State, or other vacancy of the place or places of any Trustee or Trustees other or others in his or their places or stead, as often as such vacancy

shall happen ; and also to make and declare vacant the seat of any Trustee who shall absent himself for any term of two years, or from any four successive meetings duly notified ; and they shall also have power to meet from time to time upon their own adjournment, and so often as they shall be summoned by their Chairman or President or, in his absence, by the Senior Trustee, whose Seniority shall be accounted according to the order in which the said Trustees are named in this act, and shall be elected hereafter ; *Provided always*, That the said Chairman, or President, or the Senior Trustee, shall not summon a meeting of the Corporation, unless required thereto in writing, by three of the members ; and *Provided also*, That he cause notice of the time and place of the said meeting to be given in such manner as the Trustees shall in their By-Laws prescribe.

VI. *Resolved*, That the said Trustees and their successors shall have power and authority to grant all such literary Honors and Degrees as are usually granted by any University, College, or Seminary of learning in this State, or in the United States ; and, in testimony of such grant, to give suitable Diplomas, under their seal and the signatures of the President and Secretary of the Board, which Diplomas shall entitle the possessors respectively to all the immunities and privileges which, either by usage or by statute, are allowed to possessors of similar Diplomas from any other University, College, or Seminary of learning.

VII. *Resolved*, That the said Trustees and their successors shall have full power and authority to make all ordinances and By-Laws which to them shall seem expedient, for carrying into effect the designs of their Institution ; *Provided always*, that such ordinances or By-Laws shall not make the religious tenets of any person a condition of admission to any privilege in the said College, and that no President or Professor, or other officer, shall be made ineligible for or by reason of any religious tenet that he may profess, or be compelled, by any By-Law or otherwise, to subscribe to any religious test whatsoever ; and *Provided also*, That none of the By-Laws as aforesaid shall be inconsistent with the Constitution and Laws of this State, or with the Constitution and Laws of the United States.

VIII. *Resolved*, That the Funds which may at any time belong to the Institution now incorporated shall enjoy the like exemptions from taxation, and the Institution itself, and its officers, shall enjoy the same privileges and exemptions, as have already been granted, or may hereafter be granted, to Yale College, its officers, and its Funds.

IX. *Resolved*, That whenever Funds shall be contributed or secured to the said College, to the amount of Thirty Thousand Dollars, and not before, the Trustees may proceed to organize and establish the said College in such town in this State as they shall judge most expedient.

CHANGE OF NAME.

AT a special meeting of the Trustees of Washington College, held at Hartford, on the 8th day of May, A. D. 1845, the following Resolution was passed :—

Resolved, That it is expedient that the name of “Washington College” should be changed to that of “Trinity College.”

Hon. Isaac Toucey, Hon. William W. Boardman, and Thomas Belknap, Esq., were appointed a Committee to present a memorial to the Legislature of Connecticut, praying that the corporate name of the College may be changed accordingly. The memorial was presented, and the General Assembly, then in session at Hartford, passed the following Resolution (*which was approved by the Governor, May 24, 1845*) :—

Upon the memorial of the Trustees of Washington College, showing that there are sundry other Colleges in the United States bearing the name of Washington College, praying for a change in their corporate name, etc. :—

Resolved by this Assembly, That the name of said Corporation be changed to that of The Trustees of Trinity College; and that all grants, devises, and bequests heretofore made or that shall hereafter be made to said Corporation by its former name, shall be deemed good and valid as if made to said College by its present corporate name.

THE HANDFUL OF CORN AND THE FRUIT.

A SERMON AT THE CONSECRATION OF CHRIST CHURCH,
STRATFORD, CONN., JULY 29, 1858.

There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. — PSALM lxxii. 16.

It was probably in his last days, and after his son had reached the throne, that David penned this sublime Psalm. It is noted in the conclusion, "The prayers of David, the son of Jesse, are ended." Transported with joy and gratitude, in view of an event so auspicious as the coronation of Solomon, he invoked the benediction of heaven upon the young king and his people, and then, impelled by a divine enthusiasm, ascended to a higher subject, and portrayed, under the figure of his peaceful and glorious administration, the person of the Messiah and the power and magnificence of his reign. Much of the language employed in this composition is inapplicable to Solomon, except as he is the type of Christ. The words, "They shall fear thee as long as the sun and moon endure, throughout all generations," never could be spoken literally of an earthly potentate, but they are true of Him whose sway in the world by his providence, and in the Church by the influences of his grace, is to be lasting as the luminaries of heaven.

There is a double sense in the passage placed at the head of this discourse. The writer is undoubtedly foretelling the wonderful fertility of Judea in the days of Solomon,—fertility so great, that from “a handful of corn,” sown on the barren mountain top, should issue a produce, the ears of which would shake and wave in the wind, like the cedars of Lebanon; while in the city a fresh generation of Israelites should spring up and advance to maturity, as the unnumbered blades of grass in the thrifty field. Passing from a simple view of this temporal prosperity to a prophetic survey of the remoter reign of the Messiah, the Psalmist beheld the amazing increase of the word, when sown in the barren hearts of men; the astonishing multiplication of Christian disciples, from a beginning as insignificant in itself as the lodgment of seed in the earth. No comparison could be fitter to represent the development and progress of the Gospel. It is the image which meets us often in the predictions of the prophets, and it forms the groundwork of several chapters in the New Testament. It unites in one record the rapid growth of the Church and a description of her continual watchfulness and prayer. It shows how, under the breath of the living Spirit, her life was first nurtured and quickened, and then how, as in a gracious springtime, she did shoot forth and unfold herself with spreading branches, according to the inward law of her own being. “So mightily grew the word of God and prevailed.” So was it in the early history of the Christian Church, that the “handful of corn,” sown “in the earth upon the top of the mountains,” did yield such a plentiful return that Lebanon, nodding with its cedars, was not

a figure too bold to express her growth, nor the verdure of the favored field too rich to denote the prosperity of the crowded mart.

But the text thus fitted to describe the early growth of Christianity is not inappropriate to the occasion that has called us together. We have met to dedicate to the honor and worship of God, and thus to separate forever from all unhallowed, worldly, and common uses, this beautiful structure that binds its builders to an interesting past. The simple scene presented to-day in the streets of your village is very different from one that was witnessed here some century and a half ago. Then two distinguished persons rode into the place, — one¹ a priest in the Church of the ever-living God, and the other,² a Christian gentle-

¹ Rev. George Muirson, a Scotsman by birth, who was first sent by the Propagation Society as schoolmaster to Albany. He bore a letter to the Bishop of London (by whom he was afterwards ordained), dated October 17, 1704, written by Rev. E. Evans, and speaking of him as "well beloved and esteemed by all sorts of people; a man of a very sober and blameless conversation." "I give him," he adds, "this recommendation, not to gratify himself, nor anybody else, but because I sincerely believe he may be very instrumental of doing much good in the Church." He returned to this country in July, 1705, and took charge of the Mission at Rye, where he died October, 1708, in the prime of his life and usefulness, being about thirty-three years of age. — Hawkins's *Historical Notices*, p. 277.

² Colonel Caleb Heathcote, who came to this country in 1690, and bought large tracts of land in Westchester County, N. Y. He was a leading man in the Province, a member of the first Vestry of Trinity Church, N. Y., and at different times Mayor of New York, Commander of the forces of the Province, Surveyor-General of the customs for the eastern district of North America. He died in 1721, and was buried in Trinity Church Yard.

He accompanied Mr. Muirson in his several visits to Stratford, and heartily supported him in every effort for the good of the Church. They both went up and down in the Colony, and acted in some degree as itinerant Missionaries.

man,—loving most warmly the same Church, and sustaining high and important responsibilities in a neighboring colony. They came upon the invitation of a few families here, attached to the faith of their forefathers and desirous of worshiping God in the forms of the Liturgy, and, because they thus came, their entrance was disputed and their object opposed. Each subsequent visit seemed to increase the hostility, for the settlers, though many of them were born and nurtured in the Church of England, had long been taught to look upon her as the Nazareth out of which no good thing could come. Hence all favor shown to her worship and Missionaries, and all participation in her ordinances were denounced, and the handful of Churchmen were greatly misused and persecuted, and “distresses” were levied upon their estates to support the religion and ministry legalized and encouraged by the Provincial government. I do not speak of these things, my brethren, to awaken any unpleasant emotions. It was the fault of the times, that those who claimed to have been driven hither by persecution turned persecutors; but these things revive the picture that was seen, and show the state of feeling that existed here one hundred and fifty years ago.

But how changed now? Instead of the lone Presbyter coming with his lone attendant, and seeking in some private dwelling to cross a child in Baptism, or to minister to a little despised flock,—instead of this, now we come in various groups and from different quarters, and, uniting in a surpliced band with a Bishop at our head,¹ we enter these walls, and are

¹ Forty-nine clergymen, with Bishop Williams, were present at the Consecration.

welcomed by a waiting multitude, who join us in the glad response, "This is the generation of them that seek Him; even of them that seek thy face, O Jacob." Nor is this all that graces the occasion and adds to its solemnity and interest. Laymen from abroad are with us; "they of the city," where the Church has "flourished like grass of the earth." Many, too, from their quiet homes on the distant hillsides, where the "handful of corn" was early scattered, have come down to share in your joy, as their fathers of old came down to the *Christmas* and *Easter* festivals, and swelled the number that thronged the house of Johnson.¹

It is not my intention to go over the history of your Parish; but I have taken a significant passage near its beginning to illustrate the text, and now I must turn to one farther on. It would be easy for me in referring to this passage to present another contrast, and thus to show the wide difference between Commencement Day at Yale College, in 1722, and the same occasion in 1858.² But I will recite the story, and others may make the contrast.

Fifteen years of alternate hope and despondency passed away before the Society for the Propagation of the Gospel in Foreign Parts could answer the importunities of the earliest Churchmen here, and station among them a suitable Missionary. By this time some earnest inquiries had been started elsewhere, and soon those astounding events in the religious history of the Colony occurred that widened the prospect of establishing the Church and increasing the

¹ Chandler's *Life of Dr. Johnson*, p. 133.

² The Consecration and the Commencement occurred on the same day.

number of parishes. Johnson, an acceptable minister among the Congregationalists at West Haven, and Cutler, for ten years a popular preacher of the same order in your own town,¹ but now the Classic Rector of Yale College, with several associates, had frequently met in the Library of that Institution, and discovering there "a handful of corn," that had been sent over from the mother country in the shape of Theological treatises, they began to examine it and to test its quality. They examined the doctrines and practices of the Primitive Church, and compared them with the model of their own discipline and worship, and the further they pushed their inquiries the more uneasy they became. As light would break in upon the darkened chamber of their toil, they finally welcomed it, and two² of their number, occupying high positions in the College, sent in to the Trustees at the annual Commencement in 1722, a formal statement of their views, and declared for Episcopacy. The rest made no secret of their opinions. Unspeakable was the amazement of the grave assembly which heard the statement of Cutler and his Tutor; overwhelming was the sorrow and wide the consternation,

¹ Rev. Timothy Cutler, "who lived then at Boston or Cambridge, was sought out," in 1709, and sent "to Stratford," as "one of the best preachers both colonies afforded." The Congregationalists seem to have hoped by his influence to weaken or destroy the interest in favor of the Church of England, which at this time was increasing. Mr. Cutler's popularity probably gained him the appointment at Yale College, and "to make compensation to the people of Stratford for the removal of their minister, the trustees agreed to give them Mr. Cutler's house and home lot, which they purchased for eighty-four pounds sterling." — Trumbull's *History of Connecticut*, vol. ii. p. 33.

² Rector Cutler and Daniel Brown, the Tutor.

as the tidings of it passed from town to town and village to village. "I suppose," says President Woolsey, speaking of this event in the *Historical Discourse*¹ delivered on occasion of the one hundred and fiftieth anniversary of the Institution, "that greater alarm would scarcely be awakened now, if the Theological Faculty of the College were to declare for the Church of Rome, avow their belief in Transubstantiation, and pray to the Virgin Mary." Nothing, my hearers, could shake the strongest of these men from their convictions. They had been looked upon as brethren of highest promise and influence, and, therefore, every effort was made to remove their doubts and misgivings, to settle them back into the prevailing faith, and so to quiet the apprehensions and alarm of the people. That was an earnest and sincere debate, which Saltonstall,² the Governor of the Colony, invited and presided over with a view to these ends, and, though it terminated abruptly, it never was reopened in the same

¹ Page 26.

² Gurdon Saltonstall, at this time Governor, was the Congregational minister at New London, when Keith and Talbot visited that place in 1702. The latter preached there on a Sunday, and Saltonstall "civilly entertained them at his house, and expressed his good affection to the Church of England." Trumbull speaks of him as "a great man, well versed in the Episcopal controversy," and the friendly conference was invited with no expectation that it would end virtually in the discomfiture of the Trustees of the College. Cutler, Johnson, and Brown wavered not, having studied the matter too thoroughly to be shaken by anything but argument. But three others who only doubted the validity of Presbyterian ordination continued in their respective places, and for the rest of their days "were never known to act or say, or insinuate anything to the disadvantage of the Church." Wetmore, who stood up side by side with his friends in the College Library, defending Episcopacy, followed them seven months later to England, received Holy Orders, and returned with them to this country.

way. For three of those who laid down their honors and preferments, and periled all for the sake of principle, embarked early in November of the same year for England, to seek ordination from the Bishops of her Church. There sickness and sorrow befell¹ them, and two only lived to return and exercise the office of their Priesthood. One² was stationed at a post in Boston and the other received the place of your first Missionary; and thank him to-day, my brethren, one and all, for his work, since he scattered the good seed of the kingdom from the shores to the mountains. Not above thirty families, "all poor," composed the parish when he came to it, and about fifty more might have been found scattered in Fairfield, Norwalk, Newtown, Ripton, West Haven, and other parts of the province. The first parish Church³

¹ "Scarcely had these devoted men attained the object towards which they had been gradually led, through many stages of anxious and painful thought, before that malady, which had been so long the dread of America and of Europe, and which had already smitten, though not unto death, one of their small party (Cutler), reappeared with greater malignity, and struck down another to the dust. Within a week after their ordination Brown was seized with small-pox, and died on Easter Eve, amid the tears of those who confessed that they had lost in him a friend and fellow laborer second to none." *Anderson's History of the Colonial Church*, vol. iii. chap. xxix.

² Dr. Cutler became Rector of Christ Church, Boston, where he died in 1765, after an effective and eventful ministry in the same place, extending to more than forty years. Mr. Johnson succeeded in Stratford Mr. Pigot, who had been transferred to Providence, R. I. In Chandler's Life of him it is stated that he "agreed to officiate once every three months, but chiefly on week days," in the neighboring towns, and the record of his official acts shows that he extended his ministrations to many places in the colony, where the Church rapidly grew, and where houses of public worship were soon erected. Mr. Wetmore was settled at Rye, N. Y.

³ See Appendix.

erected in Stratford was opened for divine service on Christmas day, 1724, nearly ten months after Johnson's arrival. It had been begun under the ministry of his predecessor, and as it was then the only Episcopal house of worship in the Colony, and he the only Episcopal clergyman, Churchmen from other towns regularly attended and helped to increase the congregation. As the dwellers at Jerusalem on the day of Pentecost reported everywhere the wonderful works of God, so these men carried along the shore towns and back into the valleys, and far upon the distant hill-tops of the interior, tidings of the worship they offered and of the instruction they gained here. A revival of reverence and affection in many towards the Church which their fathers had forsaken soon followed. Parishes were formed and Missionaries stationed in several towns, and so great was the whole growth that, thirteen years after Johnson's settlement in this place, when an accurate enumeration was made of the Episcopal families of Connecticut, the number was found to have increased from eighty to seven hundred.¹ Twenty years after his settlement, a fresh impulse was given to the Church of England by the indirect influence of Whitefield's preaching, and steps were taken to provide for the larger congregation by erecting another edifice here to take the place of the former, and to exceed it in size and glory. That edifice, so rich in historical associations, and the scene of a "bright succession" of pastors, still stands by our side, and you whose affections linger fondly around it as the spot where you

¹ Chandler's *Life of Johnson*, p. 64.

can say "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth,"¹ may be soothed by the thought that in transferring your religious services to this sanctuary, you transfer them to one as tasteful, as beautiful, and of such complete architecture, that if "the stone shall cry out of the wall" "the beam out of the timber will answer it."

We have now gone far enough to look, in this connection, at some of the main causes, under God, of the progress and prosperity of the Church in Connecticut. The more I have examined into the state of the Colony and into the character of our early Clergy and our early Churchmen, the more thoroughly have I become satisfied that *three* things had a direct and abiding influence on the growth of Episcopacy. And these *three* things may be noted without departing from the simple figure of the text.

First, The seed was good, the doctrine was sound. It was all the better for being old. It has been said that the vine which springs from seed long kept, being less likely to run to waste, produces the most delicious and abundant fruit. The Church, as "a Witness and Keeper of Holy Writ," has a history. It is in conformity with the Apostolic model, and furnishes in its Articles and Liturgy exactly those views of the plan of salvation by Christ, which not only commend themselves to the judgment of sober-minded, intelligent men, but appeal also to the conscience of

¹ The Rev. Dr. Johnson preached from this text at the opening of the church, July 8, 1744, and his sermon, entitled "The Great Duty of Loving and Delighting in the Public Worship of God," was published, with prayers for the family and closet appended.

perishing sinners. Christ meets us in all the aspects of duty and devotion throughout every part of our Ritual. In His name our prayers are offered, our services rendered. "No man cometh unto the Father but by Him," and doubtless the blessing of heaven has watered the vineyard and given the increase, because the faith thus condensed in our Creeds, expanded in our Articles, infused into our Prayers, taught in our Catechism, and preached in our Sermons, is beyond all fit and honorable controversy "the faith once delivered to the Saints."

Again, not only was the seed *good*, but it was sown by *strong and prudent hands, and watched with constant care*. If the earliest Clergy in Connecticut magnified their office, they knew their duty and stood up to it through every sort of trial and discouragement. No body of men ever grappled more resolutely with the difficulties by which they were surrounded, or comprehended more thoroughly the arguments in support of a threefold ministry and of all the doctrines contained in the Book of Common Prayer. They were obliged to be Christian scholars, and to be armed on all sides with reasons for their faith. They could not dwell in the midst of learned men of another denomination, and receive their frequent and severe assaults, except they provided themselves with the weapons of self-defense. There was nothing superficial in their attainments. They explored the very depths of sacred erudition, so that when they came to discourse from the pulpit or to write for the press, they had at command language and arguments, both clear and forcible. They preached, moreover, from house to

house. They were pastors to their flocks, and accomplished in private what they could not gain in public. They were models of missionary zeal and devotion, and living the sermons they preached, — practicing in all the relations of social intercourse the duties which they inculcated, — they won the esteem and admiration of many who were not ready at once to subscribe to their doctrines. Thus, men of learning, men of God, men of prayer, men of faith, men of sacrifice and self-denial, they sowed the seed. The great champion of all was here, and stamped the impress of his remarkable mind upon the laborers in other fields, upon Beach, Caner, Punderson, Leaming, Mansfield, and the elder Seabury.

Beach! I have never thought that ample justice was done to his name on the pages of our history. He was scarcely inferior in strength of intellect, in knowledge of the Church, in the toils and trials of his vocation, to him who has been justly styled the "father of Episcopacy in Connecticut." Indeed, after Johnson removed to New York, and served the Church in the Presidency of King's (now Columbia) College, Beach was our chief defender, and wielded the pen of controversy and exposed the schemes of his adversaries, both with skill and power. He kept his eye upon every rood of ground where the seed had been sown, and as fearless as faultless, traveled by night and by day, amid storms and snowdrifts and across deep and rushing streams to preach the word, to visit and comfort the sick, and to bury the dead.¹

¹ Rev. John Beach, born at Stratford, and the early friend of Johnson, graduated at Yale College in 1721, and was for some time a

He remained at his post when the terrors of the Revolution came, and alone of all the clergy in the Colony refused to close his church and pray the prayers of the Liturgy. Johnson, upon whom in addition to the weight of declining years, the heavier burden of

Congregational minister at Newtown. He afterwards "joined our communion upon principle," and among other testimonials which he presented to the Bishop of London, when he went for Holy Orders, was one from Rev. Mr. Honyman of Rhode Island, speaking of him as "esteemed by all that knew him in this country, for the sake of his good morals and his learning," and "earnestly desiring that he might return again to the place where he had lived long, and was extremely beloved." He arrived at Newtown, a missionary of the Church of England, in September, 1732. His own simple and touching words, as given in a letter dated May 5, 1772, well express his faithful and consistent course.

"As it is now forty years since I have had the advantage of being the Venerable Society's Missionary in this place, I suppose it will not be improper to give a brief account how I have spent my time and improved their charity. Every Sunday I have performed divine service and preached twice, at Newtown and Reading alternately. And in these forty years I have lost only two Sundays through sickness, although in all that time I have been afflicted with a constant colic, which has not allowed me one day's ease or freedom from pain. The distance between the churches at Newtown and Reading is between eight and nine miles, and no very good road, yet have I never failed one time to attend each place according to custom through the badness of the weather, but have rode in the severest rains and snowstorms, even when there has been no track, and my horse near miring down in the snowbanks, — which has had this good effect on my parishioners that they are ashamed to stay from Church on account of bad weather, so that they are remarkably forward to attend the public worship."

Ten years later he penned his last letter to the Society, in which he says: "I am now in the eighty-second year of my age, yet do constantly alternately perform service and preach at Newtown and Reading. I have been sixty years a public preacher, and, after conviction, in the Church of England fifty years, but had I been sensible of my insufficiency I should not have undertaken it. But now I rejoice in that I think I have done more good towards men's eternal happiness than I should have done in any other calling." He lingered six months longer and died "fairly worn out," March 19, 1782. Hawkins's *Historical Notices*, chap. ix.

domestic sorrow was laid, had resigned, some time prior to this event, the Presidency of King's College, and was living in retirement at the scene of his former ministrations, and amid the bosom of his affectionate parishioners. With broken strength, but with a spirit still fresh and buoyant, he served them for many years, "exercising again all the offices of Christian love and watchfulness on their behalf," and entering into a correspondence with friends at home and abroad to secure what his clear eye saw to be so needful to complete the Scriptural order and effective discipline of the Church — an American Episcopate. He passed to his reward just as the clouds of the Revolution were gathering and rolling up in thicker folds. When the shock of that event came the Church in Connecticut reeled under it. An oath of allegiance bound the Missionaries in loyalty to the king, and hence they and their congregations were generally regarded with suspicion and distrust by the patriots of the land. Three¹ of our houses of worship, however, were burned by the very invaders whose cause they were supposed secretly to sustain, and others only echoed at distant intervals the sounds of prayer and praise, so that, when the separation of the colonies from the mother country was effected, many of our clergy, with respectable portions of their flocks, had withdrawn, or then withdrew, to the British Provinces. Scarcely ten remained in Connecticut, and these were dependent upon weakened parishes and subject to an accumulated weight of popular prejudice. But ten were enough to save the Church and nurture "the

¹ The churches in Norwalk, Fairfield, and New London.

handful of corn." They rallied at once from all discouragement and, as the first step to perfect an independent organization, selected an earnest, honest, and exemplary Clergyman,¹ and sent him forth to solicit Consecration to the Episcopate. Thus Connecticut became the primal Diocese in our land, and henceforward her history is too familiar to need repetition here.

These, my brethren, were the men who sowed the seed, and now for the *third* element in the growth of Episcopacy, we must look at

The soil upon which it fell.

That little band who welcomed Heathcote and his Missionary were as "the handful of corn" sown on the mountain. Though poor in this world's goods, they were rich in faith. They were men who bore their trials and grievances nobly, and took especial pains to recommend their creed by pious and blameless lives, for Governor Hunter of New York, in a letter written in 1711, after a visit to Connecticut, described the Churchmen of Stratford as "appearing to be very much in earnest, and the best set of men he met with in that country." It was so, my brethren, for the most part, in other places, and particularly after the influence of the example and teaching of the Missionaries began to be felt. The people, like their priests, courted knowledge and invited investigation. Books were not as abundant then as now; but they read all they could reach in favor of the Church, and entered into the controversies of the

¹ The Rev. Samuel Seabury, D. D., consecrated at Aberdeen, Scotland, November 14, 1784.

times with a spirit which showed that they knew how to defend and preserve the truth. Some of them were as useful, if not as great theologians, as their Pastors, and not only became familiar with Doctrinal treatises, but with works on Practical Religion. I have in my possession, descended to me from an honored ancestor, three printed Discourses by the Rev. John Beach, which bear the marks of frequent perusal, and present an appearance not unlike that which, we may suppose, the Private Devotions of the pious Bishop Andrewes — the companion of all his religious hours — presented when “worn in pieces with his fingers and wetted with his tears.” A great debt of gratitude is due these early laymen for the part they bore. Anderson, in his recent “History of the Colonial Church,”¹ tracing the rise and progress of Episcopacy among us, concludes a chapter with these reflections, and they will apply as well to the Laity as to the Clergy:—

“I will not venture to give expression to the feelings which I have experienced in relating the various incidents contained in this chapter, and which the attentive reader can hardly fail to share. That which prevails over every other at the present moment, and which alone I wish to leave on record, is the feeling of deepest gratitude to those men of Connecticut who, not from a mere hereditary attachment to the Church of England, or indolent acquiescence in her teaching, but from a deep, abiding conviction of the truth, that she is a faithful witness and keeper of Holy Writ, have shown to her ministers, in every

¹ Vol. iii. p. 444.

age and country, the way in which they can best promote the glory of their heavenly Master's name, and enlarge the borders of His Kingdom." The impress of those sterling qualities which marked the character of our early laymen is still visible and still respected. It is widely known and widely honored. For travel East or West, North or South, go where you will over this broad land, speak aloud the name of Connecticut Churchman, and if you do not find some to claim it, you will find many to rise up and do it honor. For this and for all the reasons shown in the progress of our Discourse, I feel that we — Bishop, Priests, and People — have a right on this occasion and in this place to give utterance to our joy and to mingle our congratulations.

I congratulate you, Right Reverend Sir, that you are privileged to be the consecrator of a Church erected on the soil where your own office was so gracefully defended and so earnestly sought for this Western world, — where the friend of virtuous Berkeley lived and labored so well, — where letters penned by learned Sherlock and saintly Secker and brilliant Lowth, came to a genial, kindred spirit, made anxious most by the sickening sense of hope long deferred. I think it no mean honor, as honors are understood by the world, that, in the Providence of God, you are over a Diocese where the Church is so rich in historic interest, so filled with burning zeal, so impregnated with the seed of sound, sober Scriptural views of doctrine and of duty, and where the mitre first graced the head of Seabury, as it still graces the head of our own Brownell, presiding Bishop of the Church in these United States.

As for you, my brethren of the Clergy, I cannot point you to lessons outside of the word of God, more instructive and truthful than many which may be read in the toils and trials, in the patience and perseverance and integrity and discretion of some of our earliest predecessors in the work of the Church. Oh! if we have entered into their labors, if we occupy the precious inheritance which they entailed, let us prove our regard for it by watching wisely the flocks committed to our charge, and by driving deeper and deeper into the living heart of their faith the Gospel of Christ. It was a noble feature in the character of our early Clergy, that instead of contending for rites and ceremonies, or for personal powers and privileges, they aimed to propagate Christianity. Herein, as we have indicated, was one mighty secret of the success of their ministrations. They preached the Gospel, the Gospel as the Bible and the Church understand it, never forgetting that around the whole was thrown not only the happy guard of our Rubrics and Liturgy, but the authority also of our Articles and Standards. This, too, is our business, and if we perform it as they did, God will not withhold His blessing.

And now, my brethren of this venerable Parish, let me, in conclusion, speak a word of friendly warning and counsel to you. You have my hearty congratulations that the outward building is completed, and henceforth your work must be to "build up yourselves on your most holy faith." "Praying, then, in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto eternal life." You cannot think it enough to be

interested in providing merely for the growth of godliness and the increase of the Parish. As there were builders of the ark in the old world who were not saved with Noah and his family from perishing, so there may be builders of temples in the new, who shall never find them the gate of heaven. If you would prosper as a parish, live in peace, and the very God of peace will dwell with you. The broken band is ever weak. Among all the troubles which befell the earliest Churchmen here, they were never torn by internal dissension. The golden girdle of charity was around them, and thus encircled they walked and watched and prayed. Come in *their* spirit to this beauteous sanctuary, and may it be to you all none other than the House of God and the gate of heaven. May it prove to you the harbinger of the love, and the peace and the holiness, and the joy of that eternal state, to which believers in the shadows of mortality do lift the eye of faith. And long after you, as the seniors of the present age, have given your bodies to mingle with those of your fathers in the dust of the sepulchre, may the prophetic blessing be fulfilled on your children's children: that because of this and that man being born here, righteousness has been made to run down your streets, and to descend with all the force and fullness of an increasing river from generation to generation. God grant it for the Redeemer's sake, to whom, with the Father and the Holy Ghost, be rendered and ascribed all honor, might, majesty, glory, and dominion henceforth and forevermore. Amen.

APPENDIX.

As early as 1708 an attempt was made to build a church in Stratford, but it appears to have failed, for, six years afterwards, it is stated that the people had "the timber felled for a church, and hoped to get it raised in three months' time." I have found no evidence that even this effort was successful, though some have supposed that it was. The statement in the body of the discourse is confirmed by Humphrey in his History of the Propagation Society, who says, chapter twelve, "They received Mr. Pigot with all kindness and immediately sat about building a place for public worship. Accordingly Christ's Church, Stratford, was founded in 1723, and the building carried on and completed, partly at the charge of the Church of England members there, partly by the liberal contributions of pious gentlemen of the neighboring provinces, together with the bounty of some travelers who, occasionally passing by, contributed. It is a timber building, small but neat, forty-five feet and a half long and thirty broad, and twenty up to the roof." The difficulty of getting land on which to build, and other troubles and trials to which the early Churchmen of Stratford were subjected, probably delayed the accomplishment of their wishes. The following extract from the town records, furnished by a friend, proves the ingenuity of Mr. Pigot, and at the same time adds to the evidence that the new church just consecrated is the *third* erected for the Parish, — for had the Episcopalians then held by grant or purchase land on which they had already built a house of worship, undoubtedly some reference would have been made to it in this record: —

"At a lawful town meeting in Stratford, June 21, 1723, voted — Whereas, Mr. George Pigott and his associates petitioned the town of Stratford for to give them land to erect a church on and land for a church yard; and in their petition fixed upon two certain places, the one by Mr. Gold's house and the other on the north side of the town's meeting house, near Wid. Titharton's land, — The town considering of these proposals, and the two places they had pitched upon — and found them clogged with great difficulty — and that it would be, as they apprehended greauly to the damage of the town in general to build on either of these places — Howsoever nominated some other places which as they thought might be convenient for them. Yet, notwithstanding, they went and

purchased of John Oatman Thirty-six Rods of Land of his lot next to our Meeting House, within some four Rods of the same — and gave as appears of Record Thirty pounds for the same — where they are designed to erect said church — as they say — which in the judgment of all thinking persons may be very inconvenient and a great disturbance to each society, the houses being so near together if erected there — the Town therefore propose and offer to Mr. George Pigott and his associate petitioners aforesaid, to change with them and for the thirty-six Rods of land purchased of said Oatman and to allow them for it — forty Rods of Land at the place they desired in their petition (namely by the wid. Titharton's), on the north side of the Meeting House or in lieu of said 36 Rods of Land, to let them have the 40 Rods aforesaid at a reasonable rate and price, to erect their church on and churchyard and the town made choice of Mr. Joseph Curtis, Capt. John Hawley, Ensign Edmund Lewis, Ensign John Porter or any of them a committee in behalf of the Town to present the above proposals and offers of the town to the said Mr. Pigott and his associate petitioners, etc.

Test JOSEPH CURTIS, *Town Clerk.*

June 26, 1723.

L^t Joseph Beach entered his dissent against the Town disposing of any land of the Common on the north of the meeting house hill by wid. Titharton's for the erecting of a church or church yard upon.

Test JOSEPH CURTIS, *Town Clerk.*"

The church opened July 8, 1744, is spoken of by Dr. Johnson, in one of his letters, as "finished in a very neat and elegant manner, the architecture being allowed in some things to exceed anything before done in New England." It is 60 feet long, 45 feet wide, 24 high, with a spire 120 feet.

The new church, built of wood, is a Gothic structure of the second period, from designs prepared by Henry Dudley of New York. Its external dimensions are 52 feet by 103 feet. It is adapted to seat about 750 persons, but on the occasion of the Consecration more than 1,000 were accommodated by the introduction of movable seats.

THE CHURCH AND THE BUILDERS.

SERMON BEFORE THE ANNUAL CONVENTION OF THE DIOCESE OF CONNECTICUT, IN ST. JAMES'S CHURCH, NEW LONDON, JUNE 12, 1860.

We are the servants of the God of heaven and earth; and build the house that was builded these many years ago. — EZRA v. 11.

Not much need be said to explain the occasion of these words. The Jews had returned from their captivity in Babylon, and had begun to reconstruct upon the old foundations the temple which had been destroyed. For a time the work was strangely interrupted through the power, the jealousy, and the insolence of its enemies; but it was revived again by the Spirit of the Lord of Hosts, and king, prophet, priest, and people joined in its prosecution. Seeing their zeal and apprehensive of its issue, Tatnai, governor on this side the river, with his companions, came to the elders of the Jews, and inquired by what authority they proceeded to "build the house and to make up the wall." And with a simplicity as earnest as it was sincere, and as frank as it was fearless, they answered: "We are the servants of the God of heaven and earth; and build the house that was builded these many years ago, which a great king of Israel builded and set up."

The answer indicated their reliance upon the faith

of their fathers, and recognized the spirit of the ancient Jewish religion. "Servants of the God of heaven and earth," they would not resist His mandates, nor cease to provide for Him a temple wherein they might praise and glorify His holy name. It must have been a sublime scene when those poor returned captives ascended Mount Moriah, and in the strength of a stern faith went on to build what was again to centralize the scattered nation, and to serve the purpose of Jehovah in His Church, till the Messiah should come, and till the "ordinances of divine service, and a worldly sanctuary" should be succeeded by the hopes and demands of the new and spiritual dispensation.

Though we are not, my brethren, exactly in their condition, humbled and impoverished by long captivity in a foreign land, and awakened at last to consciousness by the cheering promises of God, yet the text may well guide our thoughts now, and furnish us with some good lessons befitting the hour in which I speak and the sacred occasion that has called us together. For we, too, are all "servants of the God of heaven and earth," servants of the Lord Jesus Christ, and build His house, the Church, which of old was "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

For nearly two thousand years the elect body of Israel, small at the first and beginning at Jersusalem, the scene and centre of the rites that symbolized the Heavenly High Priest, has been growing and spreading itself until it has reached with its benign influ-

ences all quarters of the globe. The little Galilean band,—the chosen disciples of our Lord,—have multiplied and become a mighty people. They have the heathen for their inheritance and the uttermost parts of the earth for their possession. At a winter feast in Jerusalem, the feast of dedication, Jesus “walked in the temple in Solomon’s porch.” In that gorgeous edifice it was that He spake those memorable and truly prophetic words: “Destroy this temple, and in three days I will raise it up.” He fulfilled this promise as to His own human body; and He is ever fulfilling it as to His mystical body, the Church.

I will not detain you upon a sketch of the condition of the Christian Church in the first three centuries, nor will I glance at the many successive persecutions that were fierce and strong enough to break anything but the omnipotence of God. That period of sorest trial was followed by an age of splendid triumph; for the persecutors were suddenly checked in their impious course and changed into champions of the Gospel. Twelve centuries later, when the streams of divine truth and light, flowing in Holy Scripture, seemed almost entirely shut up, and the soul of the Church in our mother country was fainting and ready to die, another triumph was won for the cause of “pure and undefiled religion,” and how richly since has that triumph been owned and blessed of God? The Reformation in England was a work that restored what had been withheld, and cleared the streams which had been closed or clogged by superstition. “It removed obstructions and opened new windows, and let in a flood of religious light into the Church,

in Prayers, Scriptures, and Sacraments, speaking plainly to all in their native tongue. It deepened the foundations of the Church in the reason and hearts of the people. But it did not build a new Church. It made no new Gospel, proclaimed no new creed, erected no new altar, created no new order of Christian ministers.”¹ It wisely, but faithfully, cleansed and restored the old. It rejected all false doctrines, and protested against every “fond thing” of Rome, “vainly invented and grounded upon no warranty of Scripture.” Its agents were men, compassed with human authority, but the work was a work of God.

We are nearly allied to the body thus reformed. The Church of our affections and veneration is the daughter of that noble mother, a branch of the true vine, we do believe, of which our Father is the husbandman. You are familiar with the history of its early planting in the wildernesses and solitary places of this Western world. You know that “these many years ago” it met with discouragements and oppositions as strange and severe as those which hindered the building and restoration of the temple. I need not detail these discouragements and oppositions now. We have outgrown them in our land. We have outgrown them in Connecticut. When Keith and Talbot visited this place in 1702, and Gurdon Saltonstall, then the Congregational minister here, and afterwards the Governor of the Colony, “civilly entertained them at his house, and expressed his good affection to the

¹ Rev. Chr. Wordsworth, D. D., Canon of Westminster, and late Bishop of Lincoln.

Church of England," he little understood the magnitude of the work which his guests had begun, and as little foresaw that, onward a century and a half, one hundred and twenty-five Episcopal clergymen and as many whole hearted laymen, representing the different Parishes of our Diocese, would meet in the city of his residence to interchange kind and friendly feelings, to counsel and legislate for the best interests of the Church, and to congratulate each other that their "feet stand within thy gates, O Jerusalem;" that "peace is within thy walls and prosperity within thy palaces." Nay, more: that this very Convention should assemble in a sanctuary more artistic, magnificent, and imposing than any which then rose on our shores, that a living Bishop should preside over its deliberations, and our own fit memorial¹ to a departed one, warn us, as Heber felt himself to be warned when he stood upon the ashes of Swartz, that we are to take the work of the Church and carry it on, blessing the Lord for His goodness to our fathers, and building, as they, the house whose "walls are salvation and whose gates are praise." How are we to build it? What elements shall enter into the character of the true servants of Christ? I may not mention them all: but I will speak of some that are most prominent and most needful.

And, *first*, the builders of the Church should be

¹ The Convention was permitted by St. James's Parish, while the new church was building, to erect a monument to Bishop Seabury in one of the divisions of the chancel, and his remains were accordingly taken from their original resting spot, September 11, 1849, and deposited in the crypt beneath the vault of mason work. Bishop Seabury, at the time of his death, was Rector of St. James's Church.

earnest men, not afraid to put their soul into the work of their Divine Master.

I might take you, brethren, into the different pursuits and callings of our race, and ask you to note with what *earnestness*, with what singleness of aim, they are prosecuted by those in whose judgment they are precious and important. The inventor, the artisan, the trader, the banker, the merchant, the soldier, the seaman, the statesman, the scholar, the jurist, the men in all professions and occupations who command success, are *earnest men*. They know very well the direct necessity of being thoroughly interested in what they are pledged to accomplish and attain. The shopman might as well put up his shutters and retire from business altogether, as sleep over it at noon-day, or wake to it when the sun has climbed high in the firmament. And so, too, the ambassador for Christ who goes sluggishly to his duties, or who would make them all easier by shunning the toils, the hardships, and the self-denials of the ministry, will find but slender reward, and perhaps utterly fail in his expectations. He may sit in his study and dream about clerical prerogatives, about choral services, about adapting the Church to the times, about relaxing the rigor of Rubrics, and changing the use or the character of the Liturgy ; but, after all, if he only dreams and lets his energies sleep, he will not add a stone to the wall. The temple rose on the ancient mount of God, because the people had a mind to work. It is a working Clergy that the Church ever needs, not a machinery to lessen the motive power. Under whatever figure our office is represented in Holy Scripture, whether

we are termed stewards of the mysteries of the Gospel, watchmen on the walls of Zion, ambassadors of the Prince of Peace, or servants of Him who taught with authority, and not as the Scribes, it is the same element that enters into our character, the same Divine voice that commands us to "watch as they that must give an account." Every change is not necessarily a change of system; but we may well distrust new, untried, and popular schemes, charged but moderately with the spirit of the Gospel. We are to deal with society as it is, and as God foresaw it would be, and I do not believe, so long as men are born, live, and die after the present fashion, that you will find any improvement in manners, morals, or religion, by exhausting your enthusiasm upon directions which seem to point elsewhere than to the "old paths and the good way."

The Lord, in the periods past, has crowned with His manifold blessing the labors of His earnest, patient servants. I have already glanced at this fact, but I may turn to it again. Since the effusion of the Holy Spirit on the day of Pentecost, an event not inferior in importance to the Incarnation of the Son of God, the peaceful inroads of knowledge and truth into the territories of ignorance and idolatry have been steadily opening. That miraculous occurrence and the injection thereby of extraordinary power into the minds of the assembled disciples, completely removed the wall which had so long inclosed the privileges of a peculiar people, and then, for the first time, it was proclaimed distinctly, that nations far and near were to be offered the blessings of Redemption, and in

accepting them to have, what we know there are, "one Lord, one Faith, one Baptism, one God and Father of us all, who is above all and through all and in all." Barren spots, hills unlikely to be blessed with verdure or fruitfulness, such as Tabor and Hermon, rejoiced and blossomed as the rose, under the culture and care of Apostolic husbandmen. Endued with the gift of tongues and the power of working miracles, they went forth from Jerusalem, as they were commanded, and placed the tribes of the earth in a new moral position. They showed them how they were brought nigh to God by the blood of Jesus, how they need no longer spend life in doubt and conjecture, or worship the Deity under the degraded and degrading rites of ancestral superstition.

But still, aside from the extraordinary agency of the Holy Ghost, what gave to the ministry of the Apostles such rapid and abundant success, was the bending their minds and their efforts to the accomplishment of the same sacred purpose. The big and burning heart of St. Paul looked out on the creatures of infinite power and beneficence as the only objects whom his grateful regard could profit and elevate. He would show his sincere thankfulness to God by an earnest devotion of his life to their spiritual good, and that example of high-souled excellence is ours for imitation, so long as there be a hill of the earth mantled with moral darkness, or a shore which the foot of the Christian Missionary has not trodden.

Do thou, O God, go forth with our hosts, and there shall be a triumphant and more glorious demonstration that "the weapons of our warfare," though "not

carnal," "are mighty through Thee to the pulling down of strongholds" of unbelief and irreligion!

I will speak of another element in the character of the builders of the Church. They should be *faithful men*, *faithful* to themselves and *faithful* to their Divine Master. They should be *faithful* to themselves. The great lines of practical duty are sufficiently manifest. However we may differ in matters connected with the immediate or general policy of the Church, we all agree that in these times and in our land the life of a Christian minister must be a busy one. It must have its parts for diligent and Scriptural research, and its parts for private and pastoral intercourse with the people. The most that we can expect from the student in theology, when he comes fresh from the lecture-room of his professor, is fitness under God to begin his work, a knowledge of the use of the materials placed in his hands. With the aid of these materials, he is to be a student ever after, "giving attendance to reading," "doing the work of an evangelist, and making full proof of his ministry." For no preacher can hope to accomplish much good or to produce a very decided impression unless he places religious truth in a clearer or in a stronger light than that in which it commonly presents itself to his congregation. And how will he do this, if he be not faithful to himself, and improve his talents as best he may? It is certain that, under the same administration, there are diversities of gifts, and the most brilliant intellectual powers, we know, are not always the most useful. Preaching is an ordinance of God, and its influence in diffusing and enforcing Christian truth is not dependent simply upon

the talent of the man, but also on the converting and sanctifying power of the Holy Spirit. Hence, to obtain this indispensable help, the truest and humblest ministers of Christ will pray for it, and rely upon it, and act upon it, as their ceaseless encouragement to faith, to industry, to self-denial, to watchfulness and perseverance.

And those who are thus faithful to themselves, should be faithful to their Divine Master. They should not exalt the body above the head,—the Church above Christ,—but holding in their right relations for reverence and affection Him and His institutions — the Gospel of His love and the sacraments of His appointment — they should “serve God for the promoting of His glory and the edifying of His people,” and so make known the fidelity of their stewardship. Hugh Latimer well said: “The blind curate and his blind parishioners fall together.” We shall mislead if we withhold the truth, or determine to make anything more prominent in our ministrations than “Jesus Christ and Him crucified.” We are, indeed, admonished to guard against the subtilty of error. It is among the searching and solemn questions, addressed in the course of his public examination to the candidate about to be ordained: “Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God’s word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your cure, as need shall require and occasion shall be given?” and to this question he is expected to return the honest answer, “I will so do, the Lord being my helper.”

Fidelity to Christ, involved in the remembrance of this and other vows, does not require that having the spirit of party I should be censorious and unhesitatingly proscribe a brother whose theological opinions differ from mine in some of their lighter shades ; who does not think it all important to bow with me in the Creed, or who hesitates, perhaps, to accept as the best interpretation of our standards every page of the "learned and judicious" Hooker. The Apostolic Church was broad enough to embrace in her love and care Barnabas and Paul, Silas and Mark. As little does fidelity to Christ and his fold ask me to be uncharitable towards those who belong to other communions. Men in their new connections are sometimes indiscreet and over-zealous. I bless God that I am "a Hebrew of the Hebrews," that I have come in a right line of descent from Churchmen who rallied around Johnson at his earliest ministrations in Stratford ; but I if I had not so descended, if I had been born and nurtured elsewhere, I would not turn and assail with needless violence the shelter from which I had escaped. We gain for our cause, by this means, little advantage. We rather excite prejudice and fresh opposition. Suppose St. Paul, receiving "the cloak that he left at Troas, the books, but especially the parchments," had gone to Thessalonica, and, standing up there in a synagogue of the Jews, had begun to say, "You are all wrong ; down with your customs, down with your worship !" would he have touched and converted as many hearts as by "reasoning with them out of the Scriptures, opening and alleging that Christ must needs have suffered and

risen again from the dead ; and that this Jesus, whom he preached unto them, was Christ ?” We may fully and firmly defend our own way, and show our people, as we walk about Zion, the bulwarks and towers thereof. No man can be faithful to his ordination vows, to Christ and His Church, who fails here. But with a system of order and discipline, formed after the Apostolic and Primitive model ; with a ministry “marking a long extended line ;” with prayers in “a tongue understood of the people,” and with hymns and chorals around which cluster the precious memories of the Holy Reformed “Church throughout all the world ;” with these in our possession, we can afford to let boasting alone, and to build our walls “in quietness and confidence.”

I may mention a *third* element in the character of the true builders of the Church. They should be men of *piety, eminent piety*.

We may possess much human learning, but if we have not the love of Christ in our souls we lack the most important knowledge. The mere guidance of books can never lead us securely in the whole path of sacred duty. Without wisdom from above, without faith and prayer and a Christian example, the most eloquent preacher is but “as sounding brass and a tinkling cymbal.” The twofold injunction of St. Paul to his beloved Timothy stands for the ministers of all time : “Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself and them that hear thee.” “Save thyself and them that hear thee !” How great, how responsible the work ! It is no other than to carry

on to its happy perfection that stupendous dispensation of grace, which has been from the earliest time the object of God's providential care, and for the accomplishment of which His only begotten Son condescended to divest himself of glory, to suffer and to die. Can we attain this high end of our ministry except we are diligent to "frame and fashion our own lives and the lives of our families according to the doctrine of Christ?" Our station is on an eminence, and our actions will be watched. We ought, therefore, to be ourselves, both in the public and private duties of our calling, what we seek to make our people, and much more if possible. The purer the robe we wear, the more unseemly is any stain upon it, and the more sacred the character we profess the more heinous is the sin of its profanation. I am sure you can bear me witness that nothing will strike the tongue of priestly authority with so dead a palsy as the simple conviction of unworthiness in them to whom the authority is committed. Nothing will so completely neutralize the blessed effects of an ambassador of Christ, and turn his ministrations into blight and barrenness, as the slightest suspicion among the people of his charge, that faintness hath come upon his spirit, or a cold, calculating worldliness chilled and contracted his heart. "Holiness unto the Lord" is the motto which should ever be emblazoned upon the banner we bear. Do we visit the chamber of the sick, do we cross the threshold of an afflicted and sorrowing family, or do we go in the exercise of our pastoral office upon a friendly errand to the sinner, not coming with the multitude to the sanctuary, — "Holiness unto the

Lord" is the impression which we should leave of the character we possess. Never were consistency and godliness to any body of men more indispensable than to the Clergy. The many imperfections we exhibit, our careless departures from Christian propriety, the eye of suspicion and distrust with which we sometimes view the labors and piety of those who minister with us at the same holy altar, the frequent and unguarded mention of those personal faults which we ought rather to conceal or, at least, to cover with the mantle of charity, the long and profitless theological controversies that we provoke, and often conduct by no means in the spirit and temper that become servants of a Divine Master, — all these things, and many more, which might be named, operate as hindrances to the building up of the walls of the Church; in other words, as impediments to the great work of saving souls, and of "presenting every man perfect in Christ Jesus."

I need not enlarge upon this topic. "The print of a seal," as an old writer has justly remarked, "is all one, whether it be graven in iron or in gold;" and so the Gospel is one and the same, whether it be borne by a good messenger or a bad; yet none will deny that men of God, standing in the holy place of His temple, and charged with all His messages of love and truth to our race, should aim at exalted attainments in piety, and teach by their lives as well as by their sermons. The Reformers taught in this way. They had the advantage over their antagonists in every respect. Jewel was an accomplished scholar and a noble Christian. "The whole life of Ridley," says his

biographer, "was a letter written full of learning and religion, whereof his death was the seal." The soul of Lancelot Andrewes breathed upward to God in unceasing prayer. All the strongest and most successful propagators of our faith, in times gone by, were accustomed to feed upon the bread which they dispensed to others. The early Clergy of Connecticut were men of piety. Virginia might be glad to blot from her Colonial history the names and acts of numerous representatives of the Church there; but we can never be too thankful to God that in our Diocese we have a good past to read over, — cheering records from the beginning, to refresh our recollections and quicken our diligence.

Oh! let us prove ourselves worthy of such an inheritance, by glowing faith, by earnest labors, by fervent prayers. Let us all, Clergy and Laity, for we are joint builders of one edifice, "build," with benevolent and godly zeal, "the house that was builded these many years ago." We might do vastly more for our own Diocese, for our country, and for the world. We occupy a peculiar and commanding position. We belong to a Church against whose solid foundations we feel more than a mortal persuasion that the gates of hell shall never prevail. We confidently believe the basis of this Church to be the Rock of ages and its superstructure the temple of truth. While, therefore, some of the Christian bodies about us are feeling the want of our peculiar advantages and sighing in private for Liturgical forms, to give more attraction to public prayer and praise, while all around there are voices that laud the majestic inheritance of our

Ritual and the copious treasury of doctrine and sacred songs contained therein, let us know our privileges and our power, and use them as they were designed to be used, that we may "add to the Church daily such as shall be saved." Let us remember to tread the courts of this Church in peaceful unanimity. Let us worship at her shrine with sincere and enlightened devotion, and draw from every chamber of her hallowed recesses treasures of wisdom and knowledge, of doctrine, precept, and example. And then we shall find, amidst the vicissitudes of this lower scene, that "God will be known in her palaces for a sure refuge ;" and no less beautiful for situation than constituted to become the joy of the whole earth, she shall be acknowledged by all as a worthy portal to that heavenly temple above, where her true members shall forever shine as durable pillars, and "shall go no more out."

THE PROFIT OF WISDOM.

DISCOURSE TO THE PUPILS OF THE EPISCOPAL ACADEMY
OF CONNECTICUT, NOVEMBER 20, 1863.

WHEN wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.—PROVERBS ii. 10, 11.

It is recorded in the First Book of Kings, that Solomon, the son of David, “spake three thousand proverbs,” and that “his songs were a thousand and five.” The eminence of his station was not superior to the eminence of his wisdom, and his varied experience made him a skillful discerner and judge of the perils and perversities of human life. Though he succeeded to the throne of his father when it was surrounded with the splendors of extended conquest, yet it was among his earliest efforts to prove to the world that peace has greater triumphs and richer glories than war. The useful and the elegant arts found in him at once a pattern and a patron. He summoned into being the mighty power of commerce, and vast wealth flowed into his dominions as they “extended from sea to sea, and from the river unto the ends of the earth.” He built palaces of new and noble architecture, but his greatest work was the erection of the temple, “a house of rest for the ark of the covenant of the Lord and for the footstool of our God,” the

pattern of which, in all its parts, he received from David. That monarch, in his prosperity, "had made ready for the building," but was denied the privilege of completing it because he "had been a man of war and had shed blood." Mindful of the many pious instructions and commands which he had received from his aged parent, Solomon began his reign with such a serious attention to religion and to the sacred ordinances as to warrant the inference that he was truly devoted to the service of God. He collected the floating wisdom of his country, and after he had intermingled it with his own, he gave to it shape and compactness.

But the morning of his life, which was indeed a morning without clouds, and the meridian of his reign, which was no less memorable for all that tended to promote admiration of the monarch and to secure happiness among the people, were both obscured towards the end of his days. A shade fell upon him, and proved how dangerous is even prosperity of the most exalted kind when men are left to themselves. At the season when there ought to have been the full maturity of an honorable old age consecrated to God, we find his heart lifted up, and through the corrupt and fascinating influence of sensuality and idolatry, he brought disgrace on his name and distress on his country, and the thing which he did displeased the Lord. The mournful record is faithfully given to us in Scripture, but what he wrote under the dictation of the Divine mind stands untarnished, and if any of his lessons were penned, after he had recovered from his fall — as some commentators will believe — they

are all the more valuable and forcible for this very circumstance. No one ever had a better right to point his words with emphasis than Solomon, in saying, as he does in the text, "When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee."

The praise and personification of Wisdom run through all the Book of Proverbs, a book especially addressed to the young, and containing maxims for their instruction, their guidance, their comfort, and their security. To no class can the preacher, in these days, speak with more affectionate concern than to those whom the wise man had immediately before his mind, when he collected his warnings and delivered his exhortations. It is in the season of youth, above all other seasons, that "wisdom" must "enter into the heart" and "knowledge be pleasant unto the soul." What we see about us is convincing proof that the waste of early opportunities is a waste not to be restored in after life. Time misspent is seldom recovered, and few regrets are more frequent and sincere than those which manhood utters over the waywardness, the follies, and the neglects of youth. The wise son of David speaks in the parental character of a father addressing his children, and displays great earnestness and solicitude in pressing his advice. There is a feeling, an urgency in his language at times which, if employed on a less momentous subject, would be deemed pertinacious. He recurs again and again, in simple and forcible terms, to his favorite topic, and hurls arrow after arrow at the same mark,

that the shafts may not be sped in vain or launched into the air at a venture. "For I give you good doctrine," says he, "forsake not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live. Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. Forsake her not, and she shall preserve thee: love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding."

"Wisdom," now and always, my young friends, "is the principal thing," and with the getting of it there follow knowledge and discretion and understanding. Yes, "wisdom is the principal thing" — that wisdom which instructs us how to conduct properly the affairs of this life, as well as that higher wisdom which involves the knowledge of our religious duties and the salvation of our immortal souls. The seminary of Christian learning is a place for the acquisition of wisdom, a place for laying the foundation of those sterling virtues and attainments which are to be of conspicuous service to the man in the future scenes and turmoils of life. I know there is a kind of public opinion in most schools not favorable to continuous and diligent study and to moral and religious thought. Many boys appear to take it for granted that they are sent from home for any other purpose than that of education, and so they contrive in various ways to keep their teachers watchful and busy without adding much to their stock of know-

ledge, though they add largely to their stock of mischief. The escape from censure or punishment emboldens them to proceed to more flagrant acts of insubordination, and they become in time leaders and heroes with that class among whom a low tone of moral principle prevails. No head-master of an academic institution can be expected, conscientiously, to allow long the retention of those who are clearly incapable of deriving advantage from his system, or whose influence on others is decidedly and extensively pernicious. He receives the young under his care, not to attempt the cure of incorrigibly bad habits, not to cage and tame them as wild animals are tamed, but to guide them with a gentle and friendly hand to the right and true sources of moral life, to give attention to their intellectual and physical education, to nurture their noble hopes and generous aspirations; in a word, as far as it depends upon his own efforts, to see in the case of each pupil that it may be truly said of him, "wisdom entereth into his heart and knowledge is pleasant unto his soul."

Many years have elapsed since there passed under my care here, during the brief period I was charged with the oversight of this Institution, some three hundred and fifty different youths. Their names are all entered in a private register which I keep, and now and then I recur to it and note, as they are brought to my knowledge, certain events of their lives and certain developments in their characters. It is wonderful to observe, in these instances, how generally the old adage has been verified, "the boy is father to the man;" in other words, it is wonderful

to observe how rarely the studious, industrious, and virtuous youth has failed to impress these characteristics upon his manhood, and to carry into his profession or his employment those elements and that energy which, with the blessing of Divine Providence, invariably command success. If there be one thing on earth which is truly admirable, it is to behold the fruits of early and virtuous education thus springing freshly along the paths of life and adorning the man, the patriot, the Christian. The best use should be made of all your power and privileges, and no lazy predictions, that those who fail in the preliminary course of instruction may redouble their diligence in after years and turn out well, should ever be allowed to set aside the sure standard of intellectual and moral progress.

You are looking forward with pleasurable emotions, I doubt not, to the close of the term, when most of you will return to your respective homes and spend the Christmas vacation among your immediate friends. It will be a fit inquiry for them to entertain, whether you will come back to the parental roof with signs of improvement, with some degree of self-respect and some desire for the respect and love of others; and it is a proper subject for you to consider how far in this matter they shall be gratified — how far you will profit by the advantages which you possess, and move steadily on in the orbit of duty and diligence. I will suppose that the day of your departure has actually arrived. Your books are collected and laid aside for a season. Your trunks are packed, locked, strapped, and labeled, and as you all stand watching

for the tardy coach or the lingering train, "feeling like a horse pawing the ground, impatient to be off," let the question be asked—let each one ask the question of himself—Has "wisdom entered into my heart and knowledge been pleasant unto my soul"? Have I improved my time and my advantages, and depended as thoroughly upon myself as upon my teachers for progress and proficiency? Am I going back to my home as virtuous and noble-minded as I came to this place? Have I braced my character to greater beauty and firmness amid the scenes through which I have passed, and have I remembered always to heed that caution, as true morally as scripturally, "Evil communications corrupt good manners"?

"Of all the painful things connected with my employment," said Dr. Arnold, head-master at Rugby, "nothing is equal to the grief of seeing a boy come to school innocent and promising, and of tracing the corruption of his character from the influence of the temptations around him, in the very place which ought to have strengthened and improved it. But in most cases those who come with a character of positive good are benefited; it is the neutral and indecisive characters which are apt to be decided for evil by schools, as they would be in fact by any other temptations." Experience and observation both tell us, my young friends, that the elements of the same corrupt nature are in us all, and he that has gone farthest from his God went one step at a time. The very lowest degradation of the worst man living is but the result of the same wayward tendencies, and the way to check them in the outset is to penetrate the heart

with the lessons of wisdom, to cultivate a right conscience, and resolve to be always guided by its monitions.

No large institution, like this, can be successfully conducted without employing several subordinate teachers, and it is not supposable that such teachers will attempt to educate and direct the minds and consciences of others, unless they have consciences of their own. It would indicate a great degree of turpitude, to say nothing about the utter lack of religious feeling, if one should accept the post of an usher in an academic institution, be assigned to his department of duty, and receive wages for his work, and yet not be found at the same time thoroughly upholding the order and discipline of the establishment, and doing what he could to secure the moral and mental training of those who are brought under his instruction or his supervision. It would be like a subordinate officer on board of the ship failing to do his duty with the marines; and, therefore, you are to consider these teachers, if ever they appear too exacting and rigid in the enforcement of the rules of the school, as acting from a conscientious regard to the directions of their Principal, and from a sincere desire to fulfill the whole responsibilities of their position.

“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee.”

The profit of wisdom is especially manifested in the second verse of the text. When it has dominion over us, when it not only possesses the mind with its heavenly sanctions, but enters into the heart and has

a commanding power and influence there, when it gives law to the affections and passions, and stands like a sentinel in all our paths, "crying without and uttering her voice in the streets," then surely we shall find its profit, for we shall be kept from wicked courses and "from the man that speaketh froward things." We shall have no wish for association side by side with those who, whatever their intellectual tastes and attainments, never can or never do say of wisdom, "Her ways are ways of pleasantness, and all her paths are peace." It is to be feared that religion, in our day, has a frail hold upon the home life, and that many sons, when sent out into the world, bring distress upon their parents and disgrace upon themselves, because they have not first learned to put on the armor in which they might resist temptation and battle triumphantly with their spiritual foes. There is a beautiful expression of antiquity, "that the young among the people are like spring amid the seasons," but then the expression is all the more beautiful if the young be those whom "discretion shall preserve and understanding shall keep" — "shall preserve" from moral evil, and "keep" from besetting sins. There is nothing manly, there is nothing noble, never believe there is, in scorning the lessons of heavenly wisdom and making light of those who sincerely and steadily tread the walks of piety. We all love to see the upward growth in goodness, and no Christian parent is without much solicitude for the welfare of his child when he commits him tenderly to the guidance of new teachers, and prays, like Jabez, "more honorable than his brethren," that God "would

bless him . . . and keep him from evil.” “That is properly a nursery of vice where a boy unlearns the pure and honest principles which he may have received at home, and gets in their stead others which are utterly low and base and mischievous, where he loses his modesty, his respect for truth, and his affectionateness, and becomes coarse and false and unfeeling. That, too, is a nursery of vice, and most fearfully so, where vice is bold and forward and persevering, and goodness is timid and shy, and existing as by sufferance — where the good, instead of setting the tone of society, and branding with disgrace those who disregard it, are themselves exposed to reproach for their goodness, and shrink before the open avowal of evil principles which the bad are striving to make the law of the community. That is a nursery of vice, where the restraints laid upon evil are considered as so much taken from liberty, and where, generally speaking, evil is more willingly screened and concealed than detected and punished. What society would be, if men regarded the laws of God and man as a grievance, and thought liberty consisted in following to the full their proud and selfish and low inclinations,”¹ we cannot imagine, but certainly it would bear no meet resemblance to that happy state which the Gospel portrays as the portion and possession of the righteous. It is a wrong committed against God, against humanity, against the soul, to shut wisdom from the mind and take downward courses to moral evil. Even if we escape from its worst consequences by repentance before death comes to close

¹ *Sermons in Rugby Chapel.*

our probation, it is a wrong in itself, which discretion and a better understanding must teach us to avoid. Illustrious men — not in the Church alone, but in the national councils — have dignified and adorned their names by accepting and cherishing the truths and consolations of the Christian religion. The great Daniel Webster, born in a humble cottage of New Hampshire, on what was then the outskirts of civilization, with no inheritance but poverty and an honored name, and subjected in early life to many disadvantages of education, worked his way up through the difficult and toilsome paths of youth and manhood to an eminence where it was acknowledged by his competitors that he stood alone — *primus inter clarissimos* — first among the noblest. A deeply religious parent had probably imbued the son with his own spirit, and whatever his errors and failings in after life — and, to his praise be it spoken, he never sought their apology — and however practically he fell below his conception of a disciple of Jesus, it must be admitted that he was a Christian. When swaying courts and senates and enchaining multitudes by the power of his arguments and the splendor of his eloquence, he was a Christian, and no public man of our country has more frequently and more reverently recognized in his pleadings and addresses and speeches the great truths of a wise and superintending Providence, and the great hopes and principles of redemption. The distinguished Lord Lyndhurst, born in our own New England,¹ and the tidings of whose death have just

¹ He was born in Boston, Massachusetts, May 21, 1772, and three years afterwards was taken by his mother to England to join her hus-

been wafted to us across the broad Atlantic, was for nearly half a century the most eloquent man in the British Parliament, if not in the world, and "held listening senates captive at his will." Crowned heads and noble lords and illustrious jurists, cultivated civilians and princely merchants and wealthy manufacturers bent in admiration before the fullness of his mind and the depth and wisdom of his counsels. Public life, we know, has its grievous and manifold temptations, and the time of statesmen is so much absorbed in national subjects and the weightiest of human affairs, that, for the most part, they take too little thought of religious truth and duty. But great as this nobleman was, he bowed before the greatness of the Supreme Ruler of the universe. He applied all the power of his marvelous and accomplished intellect and all his quickness of apprehension to the study and attainment of piety, and it gilded the evening of his days that nothing so called forth his perpetual gratitude to God as that he had enabled him, by extending his life far beyond the allotted period, to "redeem the time" and expand his Christian character.

My young friends, let me entreat you to remember that the highest issue of all your attainments is the issue of everlasting blessedness. Wisdom and the

band. The father, born also in Boston, was a self-taught and eminent portrait painter, who devoted himself to his profession in London. The son had the best advantages for education, and distinguished himself in Trinity College, Cambridge, by winning many prizes. His name — before he was created Lord Lyndhurst — was John Singleton Copley, and he died October 12, 1863, in his ninety-second year. Some of his finest speeches in the House of Lords are said to have been made when he was beyond the age of eighty.

pursuits of knowledge properly lead both to honor and happiness. "Length of days is in her right hand, and in her left hand riches and honor." No youth can bring the vigor of his resolution and the warmth and earnestness of his affections to the service of God without finding himself advantaged. He cannot forsake his sins, surrender the idle and criminal amusements of the world, and follow with a steady judgment and large faith the path of Christian holiness except wisdom be given to his purposes and glory crown his actions. Not that he is to become an ascetic and utterly relinquish the world. Humanity requires society, society requires that many of its pleasures and gratifications should be enjoyed, and religion, ever merciful, does not prohibit their enjoyment. They are the fragrant flowers, the very roses which God has strewn on this path of perplexity and care, and it would be ingratitude to trample them under our feet. Love and friendship, health and fortune, the vicissitudes of the seasons, the fruits of the earth, the very air and light of Heaven, these are blessings for our enjoyment, and blessings to which religion lends her beauty and communicates a soul. Oh! know God and render Him the service which He claims. It is His love that gives us all which we enjoy and shields us from numberless perils. It clothes the earth with verdure and crowns the hills with plenty. It feeds the gale of morning with incense and with health. It invests the beams of noon with splendor. It robes the parting day in mellowed glories, and gives to night her shades and her quiet — her safety and her repose.

May the benedictions of Him who called the young unto Him and blessed them descend upon all your heads. And may you now so weigh the importance of the great journey which stretches before you — the journey of human life — that you may find peace in its pursuit, and in the end honor and glory and blessedness and immortality!

THE TABERNACLE DISSOLVED.

DISCOURSE COMMEMORATIVE OF THE LIFE OF THE REV-
EREND STEPHEN JEWETT, M. A., IN ST. THOMAS'S CHURCH,
NEW HAVEN, SEPTEMBER 1, 1861.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. II. CORINTHIANS, v. 1.

THERE is an instinctive feeling in human nature to shun the approach of dissolution. We pause on the brink of the stream that divides us from the unseen world, and hesitate to cross to the other side. We would linger here, even when our stay is saddened by grief and threatened with new perils, and great and manifold perplexities. We naturally quail and shrink in view of the despotism of death. Unless some mighty impulse lifts us above its terrors and directs our minds to the contemplation of future and eternal realities, we must dread the hour that shall close our eyes forever to earthly scenes, and bring us to the gates of the grave.

And such a mighty impulse the Christian has in the simple faith that moulds and fashions his religious character. For this faith teaches him that, beyond the regions of death, there is a better inheritance in heaven for the righteous. He who brought life and immortality to light in the Gospel proclaims to each

and all of his followers, "I am the Resurrection and the Life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die." We are not left, then, my brethren, to the cold doubts of skepticism, when we lay our righteous friends in the graves of the earth. Christianity supplies what was wholly wanting in the calculations of Natural Theology, and to her teachings we are indebted for "the comfort of a reasonable, religious, and holy hope," and for our certain knowledge of the future and eternal reunion of soul and body.

As Christian believers we are permitted to share the confidence of St. Paul, so emphatically expressed in the text, and to say with him, in the immediate prospect of dissolution, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

There is evidently an allusion in this passage to the ancient Jewish tabernacle, which, on all removals of the congregation, was taken down, and the ark of the covenant, covered with its own curtains, borne by itself. When the Hebrews came to a place of rest and encampment, the parts were reunited, and the tabernacle restored as before. St. Paul, who treats so largely of the Christian doctrine of the Resurrection in this and his other Epistles, puts the shifting tent in opposition to the enduring mansion,—the vile body of flesh and blood to the spiritual body of the glorified saint. His simile will bear the construction, that as the tabernacle was taken down only to be put together

again, so the body dissolved in death is to be raised incorruptible and "clothed upon with our house which is from heaven." The Apostles and early disciples were wonderfully sustained under their complicated trials and sufferings by this promise of the Resurrection, and by the sure hope of eternal glory. They knew in whom and in what they believed. They saw with the eye of faith, beyond the regions of mortality, "a building of God,—a house not made with hands,"—and it reconciled them to every sorrow and every privation, that this house was theirs to enjoy when the perils of life were passed and its labors all closed. If it were the end of us to be laid in the grave,—if what constitutes the man were just left to waste in its gloomy portals, if there were no Resurrection and no Judgment, small would be our comfort or our support in the last hour. But it is not the end. The body may indeed moulder to dust in the grave, but this thinking, hoping, believing spirit within us is not there to participate in its corruption and decay. The two component parts of our nature have been separated; one is commingling with its native dust, and the other, the conscious, immaterial soul, has returned to God who gave it. It dwells not upon earth; but lives in immortality, in the immediate presence of God and in the enjoyment of the Redeemer and his departed saints. There, sheltered from all the misfortunes and troubles of earth, it awaits the perfect consummation in bliss. In the morning of the great Resurrection, not only shall the body, the grosser component of our nature, be rescued from the abasements of the grave, but it shall be beau-

tified, invigorated, and adorned. "Sown in corruption, it shall be raised in incorruption. Sown in dishonor, it shall be raised in glory. Sown in weakness, it shall be raised in power. Sown a natural body, it shall be raised a spiritual body." There is a natural body and there is a spiritual body. Hence it is a Christian thing to die remembering that, when the moment of reunion arrives, one's own dust, wherever it may be, and however it may be scattered, shall seek its kindred dust, and the soul come down to possess its reconstructed "tabernacle." The whole man thus living again will pass to the tribunal of the general judgment, to "receive the things done in his body according to that he hath done, whether it be good or bad."

It seems hardly necessary to enlarge here upon the fact "that our earthly house of this tabernacle" is frail, so frail that we cannot know the period of its dissolution. We behold on every side the marks of decay. To introduce another figure, we see a thousand avenues leading to the "valley of the shadow of death," and by some one of them we are all approaching its borders. We cannot be certain that we are not already on the slope and descending, for "who shall tell what a day may bring forth?" Death is that which baffles all human calculations. Men may permit the cares of life, their relationships, their enjoyments, and their engagements to deaden their apprehensions of this solemn event; but it will come, and come as likely in one stage of their pilgrimage as another. It comes to the infant enfolded in a mother's arms. It strikes down the ruddy youth in the glow of health. It

meets the traveler as he pursues his lonely journey. It approaches the man of business while he stands at the desk of his counting-room. It enters the happy household and suddenly removes a cherished inmate, a loved one who seemed its joy and its hope, or its stay and its staff. It spares no age, nor sex, nor condition. Oh! this is the record of human life, always passing away, — always reading to us sorrowful lessons of its frailness and instability. Sometimes disease, by long and painful premonitions, gives notice of the advent of death. Many an aged believer, when his work of life is over and sickness or debility has laid him by, waits, like the patriarch Job, “all the days of his appointed time,” patiently expecting his “change to come.” As some old family mansion, crumbling into decay yet spared and respected for the good it has done and the kind shelter it has afforded, so he stands, the venerable object of filial affection and the grateful care of a new generation. He stands on that eminence of prospect to which the Gospel of God has raised him, looking back without repining, and forward with cheerful, Christian hope.

Your thoughts, my brethren, in this connection, will turn to an aged servant of the Lord Jesus Christ who has just passed from among us, and of whose life and work in the ministry it is fitting that a brief sketch should be given.

The Rev. Stephen Jewett was born in Lanesboro', Massachusetts, August 18, 1783. His parents were originally Congregationalists, but about the time of his birth his father withdrew from that communion

and connected himself nominally with the Episcopal Church. He withdrew because, in renewing the covenant, he could not accede to all the doctrines as held by the Congregational Church in Lanesboro', — especially those in regard to Calvinism, — the Church having at first received him on terms that did not require a subscription to these peculiar tenets. Stephen was baptized with his sister, when of mature age, by the Rev. Amos Pardee, at that time rector of the Episcopal Church in Lanesboro'. Naturally fond of reading, and to a considerable extent self-taught in the rudiments of an English education, he assisted his father in his humble occupation, until failing health compelled him, at the age of twenty-three, to look for other and lighter labors in life. Mr. Pardee was his first instructor in the preliminary course of classical studies. Teaching a common school in the winter, that he might have the means of returning to his books in the summer, he at length found his way to the Episcopal Academy at Cheshire, that institution being then in the zenith of its prosperity, and serving to the Church the double purpose of a college and a theological seminary. Here he regained, in a measure, his health, and passed four years a diligent and successful student. At the end of his first summer in Cheshire he resumed teaching the common school in Dalton, Massachusetts, the same place where he had previously taught, but now at greatly advanced wages. He had scarcely entered upon his engagement before he received a letter from Dr. Bowden, Professor in Columbia College, New York, offering assistance to the amount of \$100 per annum if he

would immediately return to the Academy, and prosecute without interruption his studies. As soon as he could get released, the offer was gratefully accepted, and by this means, and by the liberality of other friends, he was enabled to complete his education without incurring a debt beyond \$150, which, he was afterwards pleased to say, he discharged in the first year of his ministry.

He was ordained a Deacon by Bishop Jarvis, in Trinity Church, New Haven, September 15, 1811, and his death leaves but two survivors in Connecticut ordained by that prelate, both of whom—one in a green old age,¹ and the other just ready to depart²—still linger at the scenes of their youthful ministry. He was advanced to the priesthood by Bishop Hobart, October 5, 1813, together with Dr. Wyatt, of Baltimore. His life as a clergyman was commenced in Pawlet, Vermont, September 29, 1811, and in Hampton, New York, the 13th of the ensuing month. To this latter place he removed after the first winter, and with true filial affection received into his house and under his care and protection his parents, both now aged and infirm. Though his cure was large enough to demand his entire attention, yet in the then scarcity of Episcopal clergymen he was a missionary for all the region from Fort Edward on the south to Plattsburgh on the north. I have heard him say that a child had been brought to him the distance of one hundred miles to be baptized, and that he had himself gone forty to attend a funeral.

¹ Rev. Frederick Holcomb, D. D., Watertown.

² Rev. David Baldwin, Guilford.

This was not in the day of railroads, but of slow stages and private conveyances. A faithful ministry running through a period of ten years in the same place left its abiding marks, and the house of worship in Hampton, commenced by all denominations, with the understanding that it should belong to the body that would finish it, was through his influence completed and quietly surrendered to the Episcopalians. He gathered a congregation and finished a brick church, of which he laid the corner-stone, in Granville, New York, — the Episcopalians of Pawlet having no edifice and coming to that place to worship; and when he left in the autumn of 1821, and removed to Connecticut, hoping thereby to strengthen his health, the new parish numbered eighty communicants. His ministrations in this diocese were begun at Derby, December 9, 1821, and for thirteen years he divided his time between St. James's Church, in that town, and Union (now Trinity) Church, Humphreysville. He succeeded the patriarchal Mansfield in the rectorship, the Rev. Calvin White, who became a pervert to Rome, having been only an assistant minister. Divisions had sprung up in the parish at Derby, and the Bishop, in noticing his appointment to the charge, spoke of these divisions as likely to "be healed by his conciliating and pious labors." Few know the secret anxiety of a conscientious rector who gives his best days and strength to the welfare of his flock. There are those who measure life by great achievements, and who seem to think it little for a man, in a quiet way and in humble fear of God, to "do the work of an evangelist and make full proof of his min-

istry." Public admiration is by no means a sure test of usefulness. Sympathy with the personal appeals and ministrations of the clergyman is better, for this carries along with it a very close and binding affinity. Christian people forget flights of the imagination and bursts of artificial oratory, but they never forget the earnest pastor, with the tones of whose voice are associated many of their most pleasing and hallowed recollections; the pastor who guided their devotions, cleared away their difficulties, pointed their path to heaven, and first opened to them the plan of salvation, and by his arguments and his expostulations impressed them with the duty of denying themselves, taking up the cross, and following Christ.

Mr. Jewett in Derby — like his contemporaries in the other parts of Connecticut — had a flock to feed and a fold to defend. The old Puritan prejudices against the Church, her doctrines and her liturgy, seemed to freshen up in the diocese after the accession of Dr. Brownell to the Episcopate, and the defection of Mr. White — sowing, as it did, among his people, the seeds of mischief — made it all the more necessary for his successor to be vigilant, cautious, godly, and firm. I believe there are many now living who would cheerfully testify to his fidelity, and to his abundant and unselfish labors in building up and strengthening an ancient and broken parish. For two years before he resigned his cure and removed to this city, he showed his generous heart by relinquishing his salary, Providence having thrown into his hands the means of support without calling upon his people. But this was a step which he ever afterwards

regretted as wholly unwise. The laborer in the Lord's vineyard is worthy of his hire, and it is no excuse for the people to withhold it from him, that he is not actually in a state of starvation. There never was a clergyman who had so large an income that he could not find ways to dispense it all in charity. In addition to his parochial cares, Mr. Jewett, for much of his time, in Derby as in Hampton, had a family school, and several of our clergy are indebted to him for instruction in the preliminary course of classical studies.

In 1823 he was appointed an agent to visit those parishes in the diocese that had not paid their assessments to create the Bishop's Fund, and to confer and settle with them in such way as seemed equitable or expedient under the circumstances, — a troublesome matter, my brethren, which the Connecticut Churchmen of this generation may be thankful was not entailed upon them for adjustment.

Upon his removal to this city in 1834, though in feeble health, he did not altogether retire from the public duties of the ministry. He continued to officiate, with intervals of prostration by sickness, for five years, acting some months as an assistant in Trinity Church, but rendering for the most of this period gratuitous services to the parishes at West Haven, Westville, and Fair Haven. He revived the first of these, and projected the other two. For the last twenty years of his life an excessive nervous debility and many infirmities compelled him to cease his public ministrations, so that he did little more in the mean time than fulfill his office as a trustee of those diocesan

and general institutions of the Church in which he had long been interested.

But to his praise it must be spoken that he never, in his retirement, became secularized, and fixed his thoughts on stocks and bonds and profitable investments. He had no passion for accumulation, no desire to make ventures for greater gains; but his taste for reading, formed in his youth and fed in his manhood, was the delight and satisfaction of his declining years. Until his eyesight failed him, he perused, with the eagerness and interest of an active pastor, the books and publications that kept him informed of the Church, her work and her progress throughout our country, and throughout the world. Frank and outspoken in his opinions, he had no patience with those who inclined to be Jesuitical, and to find reasons for departing from the good old Scriptural lines and landmarks of our faith. He had an especial dislike of the theological fancies that sprung from the Oxford movement, and his visit to Europe in 1840 did not weaken his belief that this whole movement was of a Romanizing tendency.

He was given to hospitality, and many of our deceased and living clergy have found in his house acceptable rest and refreshment. He was liberal in his charities, and wisely gave in his lifetime what he would to promote objects of humanity, learning, and religion. His founding of a scholarship in Trinity College, a quarter of a century ago, was up to that point the largest individual gift which the Institution had received. It is too true, my brethren, that many whom God blesses with an abundance of earthly

riches and prosperity withhold more than is meet, and so repay with a slender gratitude the bounty of a beneficent Providence. But it is a false notion which some Christian people appear to entertain, that a clergyman inheriting wealth must and can, for this very reason, open his heart and his hand to every charitable appeal. Men in business, merchants who are princes, may return to the Lord the whole gains of trade; but any one, be he clergyman or layman, coming into the possession and enjoyment of property intended for others, can hardly justify himself in scattering it all, and then quoting the Scripture, "Cast thy bread upon the waters and thou shalt find it after many days." The liberality of Mr. Jewett to this parish is part of its history. It was extended at an opportune moment, and it is due to him and his family to say that the "free gift" of two thousand dollars "for the glory of God and the benefit of His Church," was an incitement which we all felt and moved under when, soon after, we struck down, by one large subscription, nearly the half of our indebtedness. An extract from his letter addressed to the rector, wardens, and vestrymen of the Church, notifying them of the donation, and dated Epiphany, 1857, will indicate his feeling on the subject:—

"I have watched your work from the beginning with the deepest interest, and have lived to see it completed and crowned, I trust, with God's blessing. At my age, and with imperfect health, I cannot expect a long continuance here, or to share very often, as I would desire, the privileges of public worship; but be

assured the parish of which you are the guardians will never cease to have my warmest wishes and prayers for both its temporal and spiritual prosperity."

He was not indeed privileged to come "very often" to this sanctuary to worship. He was with us for the last time on the morning of our tenth anniversary (Easter, 1858), and heard me review the history of our pastoral connection, with all its work and care and responsibility. But from that period he began to feel the weight of his infirmities, and "fears were in the way," and the grasshopper became a burden. No stranger would have believed, seeing him a year since, that he could pass a week beyond his seventy-eighth birthday before sinking to his final rest in the grave.

I ought not to close this discourse without referring briefly to another trait in his character, which evinced his humility, and also his gratitude to God. He seemed never to forget anybody or anything. He loved to recall the friends of his youth, and the toils and self-denials and associations of his early life. Nine years ago I spent a summer's week with him among his native hills in Berkshire County. It was his last visit to the familiar scenes of his boyhood, and he used it well in searching for his old acquaintances, and in refreshing his varied recollections of persons and places. It was wonderful to note the eagerness with which he would enter the buggy and ask me each morning to drive in some direction not more interesting to him than new and delightful to me. As we passed over the road from Pittsfield to Lanesboro' he frequently begged me to stop, that he might

call my attention to objects of special interest, or inquire for friends and acquaintances whom he had known in his youth. "Yonder," said he, pointing to a large farmhouse that appeared in the distance, "was the paternal home of three brothers in our ministry, the Clarks, William, Orrin, and John, and there the latter was born. And here," when we had reached the valley below, "is the site of the mill where I aided my father in his hardy toil;" and then, turning to a row of aged willows that dipped their pendent branches in the stream, he added, "I helped to plant those trees. How they have grown, and how all the face of this region has changed! The hills, the everlasting hills, are here, but the rest is not as it was in my boyhood."

Other thoughts of a like nature might be introduced to illustrate the same trait in his character. But it is time for me to pause. We go now to the table of our Lord; and may He who has "knit together his elect in one communion and fellowship in the mystical body of His Son" give us grace to "follow His blessed saints in all virtuous and godly living." While we bury these old men out of our sight, let us not forget to profit by every part of their example, and especially to be encouraged in adversity by their Christian patience and perseverance. If they had their trials, their solitudes, their cares, and their responsibilities, in a day when the Church was everywhere spoken against, we have ours. We live in times that call for watchfulness, for prayerfulness, for prudence, for self-denial, for activity and piety. Let us decline no service really demanded of us for

Christ's sake. In whatever scenes we are invited to act, and however we are made to suffer, let us remember "His cross and passion, His precious death and burial." We shall one day stand before Him in His glory, and have every measure of our faith and every secret or self-denying work exposed by the brightness of His presence. Let us all, then, so live and do our whole duty that we may come at last to the full and exalted fruition of the Divine promises, even of the truth expressed in the text: "If our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

MEMORIAL DISCOURSE

ON BISHOP BROWNELL, IN ST. THOMAS'S CHURCH, NEW
HAVEN, JANUARY 22, 1865

But the righteous hath hope in his death. — PROVERBS xiv. 32.

HOPE not only of deliverance from the terrors of judgment, but hope of better things in the future life, hope of lasting happiness on the other side of the grave. The images employed in Scripture to represent the work of the Christian are, indeed, expressive of most intense and sustained effort towards an attainment which, after all, may not be realized. Some of them speak of a battle that requires armor burnished by constant use; of a race which many run, but in which few will gain the prize; and others of a narrow path along which many seek to pass through the gate of life and are not able.

The Apostle Peter, without employing any figure, gives an impressive warning to all when he asks, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Now, however earnest and unwearied be the efforts and the strivings that are demanded of the successful seeker after salvation, it is yet true that the "righteous," and the righteous alone, "hath hope in his death." Hope is a staff on which we lean for support and encouragement in

many of the difficulties and misfortunes of life. It cheers us in trouble. It nerves us in sickness. It holds up our goings in the paths, and with it we walk onward through the day of our probation. But hope in death,—how enviable is the possession! I fix my fading vision upon the kingdom of my God and Saviour. I turn the eye of faith to those prepared mansions of which the merest outline is sketched in the records of inspiration, and, well-persuaded that in the comparison with these all enjoyments and honors here are as nothing, my grateful soul is kindled with heavenly hope, and I bless in death the bond that binds me to the promises. With the Psalmist I exclaim, “And now, Lord, what wait I for? Surely my hope is even in thee. I have trusted in thy mercy: my heart shall rejoice in thy salvation.” Many of the holy fathers of the Jewish Church are represented as placing a delightful and unshaken confidence in the security of God’s promises and in the extent of His mercy. The death-beds of patriarchs and prophets, who lived when there were yet but dim notices of a world beyond the grave, seem to have been lightened with divine glory, if not with the hope of a blessed immortality. When the patriarch Joseph had wellnigh finished his eventful life in Egypt, and, with a vast inheritance of wealth and of honor to transmit to his posterity, was making mention by faith in his dying hour of the departure of the children of Israel, and giving commandment concerning his bones, I believe that he had some faint intimation of the truth of a resurrection, and that the yearnings of his parting spirit after Canaan were not

unconnected with the grave giving up its dead. I cannot but feel, as I follow Moses in thought from the base of Abarim to the summit of Pisgah — the mount where he was to die and be gathered unto his fathers, — that this lawgiver and man of God climbs not that rugged eminence merely that he may gladden his eye with a glorious development of scenery, and satisfy himself by actual inspection of the goodliness of the heritage which Israel was about to possess; but that he ascended thither at God's command to look forward into the future — to catch another glimpse of redemption, and thus to have "hope in his death."

Righteous men never have been and never will be forsaken of the Lord. They are privileged to expect His remembrance and care. The immediate followers of Christ contemplated the prospects which opened to them in another life in strains of holy triumph. "We know," said they, "that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens; therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. We are confident and willing rather to be absent from the body and to be present with the Lord. For we know in whom we have believed, and that he is able to keep that which is committed unto him till that day." And again, "O death, where is thy sting! O grave, where is thy victory! The sting of death is sin, and the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ."

These are the triumphant notes, brethren, which

are to be sent onward through all time. We repeat them in your hearing this morning, that you may be stirred to Christian duty and to the imitation of those godly men from whose lips they came. None of you, I know, would be "driven away in his wickedness;" but are you all, by prayer and divine help, seeking and striving to be "righteous," that you may have "hope in death"? You are interested in the things that pertain to the gratifications and enjoyments of this life, you press for prizes which do your souls no good when they are won, and you toil for the advancement of objects that are quite removed from that righteousness which exalteth the individual and the nation. But your zeal for the Lord of Hosts, and for the ark of His testimony — is this always bright and burning? Alas! I stand in my place here and look over this sanctuary, and from Sunday to Sunday I note how the cushions of this and that sitting are unpressed by those who should be their occupants; and yet when I go out into the streets and thoroughfares of our city, I find these same men all life, all energy, all enthusiasm in their private business or in the public interests of the day. God forbid that I should speak a word to stay the honest industry of a single worker in the community; but you who value the welfare of your immortal souls, the welfare of your children — you who shrink from the wrath of the Great King, you who consider the declarations of the sacred volume not as the fictions of the preacher, but as the verities of heaven — *you* know that this is not the way, and these are not the men, to adorn the walks of personal piety, to win eternal salvation and

have "hope in their death." Consecrated to the Lord, it ought to be the steady object and desire of us all to live to His glory and to the benefit of His Church and people. And for our perpetual encouragement in such a high and righteous enterprise, let us never forget the great reward, the fullness of joy which they are to receive who become in truth sons and daughters of the Lord Almighty. It is but a little time, at the longest, vouchsafed us for Christian work. Every day and every hour add to the list of those who are either driven away in their wickedness or close their probation in hope.

Since this Discourse was commenced, a venerable father in Israel has been removed from the scenes of mortality, and thus the general assembly and church of the firstborn has received into its capacious bosom another of those whose names are written in heaven. The diocese has been bereaved of its Episcopal head, and the Church throughout our land of its Senior and Presiding Bishop. Though for many years he had been languishing under the infirmities of age, and unable to discharge the full duties of his office, yet he still lived fresh in the affections of his clergy and of all who knew him, and was revered and esteemed for his good example, his simple virtues and unostentatious piety, not less than for his official character, his uniform prudence and accurate knowledge of human nature. The lustre which Christian learning throws over talents and over station beautified the evening of his days, and the dignity and grace of his manners, which had always commanded respect and excited affection in the circles of rank and affluence, lingered to the last.

Having passed through nearly the whole of my classical course of four years under his direction as the President of Trinity College, having been ordained by him first to the Diaconate, and then, when I was thought to have purchased to myself "a good degree" in that office, to the Priesthood, and having occupied all the years of my ministry under his Episcopal oversight, it will not be improper for me now to speak at some length in sketching his life and character.

In Westport, Massachusetts, near the line which divides that Commonwealth from Rhode Island, Bishop Brownell was born, on the 19th of October, 1779. He was the eldest of a large family whose parents were of the dominant Ecclesiastical order in New England, and his early education was such as a farmer's son might acquire in those days, until he became a student in the Academy at Taunton, preparatory to a collegiate course. At the age of twenty-one he entered the freshman class in Brown University; but at the end of two years he followed his friend, the President (Dr. Maxcy), who had been induced to accept the same office from the trustees of Union College, Schenectady. Here he graduated with the highest honors of his class in 1804, and the next year was made a tutor in Latin and Greek, and subsequently Professor of Moral Philosophy and Belles-Lettres. In 1809, when the chair of Chemistry and Mineralogy was founded in that Institution, he was chosen to fill it, and was permitted to spend some time traveling in Great Britain to collect materials and apparatus for his new department. He was fulfilling his duties as a professor when he was baptized and

confirmed in the Church, and turned his attention to its sacred ministry, devoting his leisure hours to the study of theology. He was ordained Deacon and Priest by Bishop Hobart in 1816, and for two years officiated occasionally in the college and rendered missionary services on Sundays to destitute congregations in the vicinity. On the 11th of June, 1818, he was chosen one of the assistant ministers of Trinity Church, New York; but he had scarcely held the office a year before he was elected, with entire unanimity, Bishop of the Protestant Episcopal Church in Connecticut. The diocese had been vacant since the death of Bishop Jarvis in 1813, the Convention, either being unable to agree upon a suitable candidate, or indisposed to elect until the Fund should be sufficiently increased to yield a respectable salary to support the Episcopate. Once, in 1815,¹ a choice was made of a New Jersey Presbyter,² though not consummated. But in the following year the diocese, through its Convention, was canonically placed under the provisional charge of Bishop Hobart of New York, and his oversight and visitations were as acceptable in Connecticut as in his own State. One week after his fortieth birthday Dr. Brownell was consecrated in Trinity Church in this city, beneath the chancel of which repose the mortal remains of his predecessor,³ and he

¹ Bishop Griswold was present at this Convention, having been previously invited by the Standing Committee to perform Episcopal duties in the Diocese, but the Committee, being annually chosen, had no power to make arrangements beyond the meeting of the Convention, and the Convention elected a Bishop.

² Rev. John Croes, D. D., elected the same year Bishop of New Jersey.

³ Bishop Jarvis.

was soon, if not already, settled here with his family to discharge the duties of his Episcopal office. The zeal of the diocese freshened up under his active services, and the General Theological Seminary, not flourishing as originally established in New York, was transferred to New Haven in 1820, reorganized, and the students placed under his instructions in the delivery of sermons and the department of Pastoral Theology. But by a vote of a Special General Convention, the Seminary was returned to New York the next year, and merged with a local one already established in that diocese, the motive for this step being to secure a legacy of some \$60,000, left by a benevolent layman for such a purpose. The Churchmen of Connecticut who, at the close of the last century, planted an institution of classical learning in Cheshire, and afterwards obtained an act of incorporation for it, had been petitioning the General Assembly from time to time for an enlargement of the charter, empowering the trustees to confer degrees in the arts, divinity, and law, and to enjoy all other privileges usually granted to colleges. The petition had been as often denied; but upon the return of the Theological Seminary to New York, fresh and more strenuous exertions were made to attain the same object, and fortunately the period intervening between the last petition and these exertions had witnessed important political changes, such as the adoption of a new State Constitution, — and the consequent breaking down of the reigning dynasty, — changes which undoubtedly prepared the way for more liberal legislation. The charter was granted in 1823, and Trinity College — at first bear-

ing another name (Washington) — was located in the city of Hartford. The erection of the College buildings was commenced in June, 1824, the business of instruction in September of the same year, and Bishop Brownell, who had been chosen President, removed to that city to enter upon his enlarged duties. Long experience in Academic discipline had made him acquainted with the responsibilities of the office, and for seven years he filled it with a dignity and wisdom which the seventy-nine graduates of that period can never forget. The college was his favorite institution, not less as a nursery of learning than of the ministry of the Church, and around it hung his affections and his prayers. He was withdrawn from the administration of it by the desire of the diocese, when the number of parishes in Connecticut was increasing and more Episcopal supervision was needed.

During his residence in New Haven, Bishop Brownell prepared and published his Commentary on the Book of Common Prayer, — a valuable standard work, the best of its kind for general use among the members of our communion, and a second edition of which was issued in 1841. His “Exposition of the New Testament,” and his “Religion of the Heart and Life,” in five small volumes, are excellent compilations, which had their influence in a day when the publication of books was more limited than now. But his occasional sermons, and his addresses and charges to the clergy of the diocese, are the productions by which he will be the longest and best remembered. Full of Christian wisdom, of paternal counsel — written with care, and in a style of simple elegance and

classic purity — they bear the stamp of those memorials more enduring than brass.

Before his health failed him he made two missionary tours in the Southwest, spending a portion of his winters in New Orleans, and was the instrument of gathering and organizing parishes in places where the Church was unknown, but where it had risen to influence and importance before civil war had spread throughout that region its terrors and its desolations. On the decease of Bishop Philander Chase, in the autumn of 1852, he became the presiding Bishop of the Church in the United States, and, if the infirmities of age prevented him from being very active in that position, he had no unfortunate mistakes to mourn over, when he surrendered it at death into other hands. In 1851 he called for the election of an Assistant Bishop. "It will be remembered," said he in his Annual Address to the Convention of that year, "that owing to bodily infirmities which disabled me from preaching, and which were a hindrance in the performance of other Episcopal duties, I brought this subject to the consideration of the Convention six years ago. Difficulties were felt at that time, in regard to the selection of a suitable candidate for the office, as well as in regard to his support; and after due deliberation it was decided to defer the further consideration of the matter. Believing that the difficulties which then existed may now, in some good degree, be obviated; feeling that the weight of six additional years has accumulated upon the infirmities which then beset me, and being now in the seventy-second year of my age, I feel myself justified in bring-

ing this subject once more to the consideration of the Convention of the Diocese."

The request was granted, and a Presbyter was chosen to that high office, who has executed it with singular fidelity, and who henceforth takes all its cares and responsibilities. But Bishop Brownell did not by any means cease his interest in the prosperity of the Church, nor quite suspend his official labors. He continued to visit the more convenient parishes and to preside at the annual conventions of the diocese. His last Episcopal act in New Haven was the consecration of St. Thomas's Church, in Easter week, 1855, — an event, my brethren, which we recur to with renewed joy, as time goes on. The infirmities which oppressed him so much when his assistant was chosen bore more heavily upon him in his decline, and he has been these many years like a servant with his loins girt waiting for the coming of his Master. He was the fifteenth bishop consecrated in these United States; and of all our prelates, with the exception of the patriarchal and saintly White, whose Episcopate reached into the fiftieth year, he held the staff of his office the longest, and there is not a bishop now in our mother, the Church of England, who has carried it so long. Of the clergy present at the special Convention held here, on the day preceding his consecration, only four remain, — three of them still residing in the diocese¹ — and the other a visiting clergyman from Pennsylvania;² but of the forty lay delegates who composed that body, not one is known to be living. So great

¹ Rev. Dr. Frederick and Origen P. Holcomb, and Rev. Alpheus Geer.

² Rev. William A. Muhlenberg, D. D.

are the changes which death produces in the silent lapse of forty-five years. Of the more than fifteen thousand persons upon whom he had laid his hands in the Apostolic rite of Confirmation, and prayed the Lord to "defend them with his heavenly grace," a vast number have preceded him to the world of spirits, as have also full one third of those to whom he had given authority to execute the office of Deacons and Priests in the Church of God.

If it is the sad feeling of lengthened age that it finds itself standing, like a solitary column, amid desolate ruins, it is yet its privilege to rejoice that it has witnessed the progress of human events and human society, and that it still survives, a connecting link between the days of adversity and the years of prosperity. At the time when Bishop Brownell was invested with the oversight of this diocese, there were but seven parishes in it capable of supporting full services, the rest being united in cures and imperfectly sustained. Trinity Church, in this city, the corner-stone of which was laid in 1814, was the first and only one of all our edifices built in stone, — thanks to the projectors for such a noble specimen of architecture; and so little, in those days, was thought of warming the house of God by artificial means, that it was constructed, I am told, without reference to this end.¹ Thirty-five clergymen, scattered along the shore towns and back in the interior of the State, led

¹ "In the summer season I frequently visited some neighboring vacant parish and officiated; but generally I attended Trinity Church, of which Dr. Harry Croswell was rector. In the winter the building was excessively cold, as the practice of warming places of worship had not then been introduced in Connecticut." Dr. Turner's *Autobiography*, p. 105.

their thin flocks, and ministered to them in the rude wooden edifices, erected for the most part before the storms of the Revolution.

But what a change in these respects had he lived to witness, — the whole of which was accomplished under the blessing of his own episcopate! Like a vine running over and mantling the wall, the Church has covered the land where she was once so weak and dependent, once most bitterly and persistently opposed. “Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and for thy truth’s sake.” We have half as many communicants in New Haven alone as were then reported in the whole diocese. We have upwards of thirty Episcopal churches and chapels built in stone, besides several that stand in the lower dignity of brick. The list of the Connecticut clergy has been lengthened to one hundred and fifty, and the zeal and benevolence of the laity are proofs that this inheritance received from our fathers, and which has grown so vastly upon our hands, will be adorned with the riches of Christian charity, and a fairer beauty, as we send it onward unimpaired to future generations. It is something worth living for, to be an instrument in the hands of God, to aid in building up all this prosperity. It is something worth noting, that a prelate whose years of office had spanned the space between weakness and strength, retained the affections of the diocese he had administered and was loved and revered to the last, no less than he had been honored at the first. The visits of the clergy to him in his retirement resembled the course of children and grandchildren

returning to an old homestead, where the beloved ancestor still lingers to shed the benignity of his presence. As the setting sun leaves a trail of light behind, upon the sky and earth, so the life and departure of such men gild the history of the Church, and leave along the track of ages a shining radiance of holiness and truth.

Let us, my Christian hearers, ever love and follow the examples of all goodness, of "righteous men, who have hope in death." Let us keep in view the heavenly mansions, and through the operation and influence of the Holy Spirit, our Enlightener and Comforter, let us contemplate them as our own inheritance; and being the people of God, may He guide and protect us in our path below, till He finally brings us to His kingdom above, where "the former things will be passed away."

GOOD DEEDS FOR THE HOUSE OF GOD.

DISCOURSE AT THE REOPENING OF ST. PETER'S CHURCH,
CHESHIRE, NOVEMBER 9, 1864.

Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof. — NEHEMIAH xiii. 14.

THE settlement of the Jews in Palestine, after the royal edict had been issued permitting them to return from Chaldea, was not at once completed. There was something of pause and hesitation in abandoning the country which had become almost theirs by adoption; and when the captives as a body did rise up under the influence of piety and patriotism and seek again the desolate land of their fathers, here and there a man of distinction and devotion lingered behind, though his heart went with his returning countrymen. Of this character was that Nehemiah, who held a high and honorable office in the Persian court, even the office of a cup-bearer to the king. His position, joined to his integrity, prudence, and piety, fitted him for soliciting favors from Artaxerxes, and thus for accomplishing, in the Providence of God, what no private individual could have accomplished. Upon receiving by Hanani and certain messengers a pitiful and most melancholy account of the state of Jerusalem, with "its walls broken down and the gates

thereof burned with fire," he fortified himself through humiliation and prayer, and then entreated of the king permission to be the instrument of restoring the waste places, permission to go unto Judah and build up the city of his fathers' sepulchres.

When, therefore, he left the palace of Shushan, it was with authority to rule over Judea and with a special proclamation from the king to remove the rubbish and build again the walls and gates of Jerusalem. He bore with him also royal letters to all the governors beyond the river Euphrates, directing them to aid him in the noble and patriotic work on which he was sent. It need not be minutely stated how well he executed the king's commission, — notwithstanding vast discouragements, and strong opposition from within and from without, — and how vigilant he was to promote the welfare of his countrymen in every possible way. Because the rich had taken advantage of the necessities of the poorer sort, and exacted of them heavy usury, he convened a general assembly and set forth the nature of their offense, how great a breach it was of the Divine law, and how severe and oppressive a burden upon their brethren. Hence all the lands, vineyards, olive-yards, and houses, which had been mortgaged, were released, and the people were cheered on to further labors and sacrifices.

No sooner had he completed the walls, enclosed the city, and set up the gates thereof, than he adopted suitable measures for the internal regulation and happiness of Jerusalem. He had a higher concern than merely for the civil state. It was his grand object to restore and establish, in their perfection and power,

the service and worship of Almighty God. For he was convinced that the state without the supports of religion was like a body without the functions of life in healthful order. He resumed the celebration of the sacred festivals appointed by law, settled the genealogies of the nobles and the rulers and the people, and among other things bound them to take the word of God for their guide and direction, to renounce all intimate connections with idolatrous neighbors, to guard against every profanation of the Sabbath, and to adhere with the greatest care and exactness to all the appointments and services of the temple.

Having thus brought order out of confusion and established these wholesome regulations, he dedicated to God, with all the solemnities of devotion, the walls of the city, and for this issue of his work "the joy of Jerusalem was heard even afar off." Then he went back to his office and duties at the Persian court, and it is on the occasion of his second visit to the land of his fathers that we meet with him in the chapter from which the text has been drawn.

It grieved him sorely to find on his return that during his absence of many years the very evils and abuses which he so carefully guarded against had reappeared, and that Eliashib, the chief priest, having the oversight of the chamber of the house of God, had treacherously provided for a bold and presumptuous enemy large apartments in the buildings of the temple, not only to the utter profanation of the consecrated place, but to the exclusion of the holy vessels and offerings and to the interruption of the sacred solemnities. What could Nehemiah, with a new com-

mission as governor of Judea, do but set himself immediately to oppose and reform these abuses and corruptions? He at once cast out Tobiah from his lodgment in the temple, notwithstanding his high family alliance, reprehended the rulers for their desertion of the house of God and restored the Levites to their employments and their tithes. While joy and satisfaction filled every pious bosom at such a reformation, and while his own breast was aglow with delight as he surveyed the fruit of his labors, with a complacency which deeds of no other nature could inspire, and with eyes uplifted to the Being in whose presence we must all appear to give account, he exclaimed, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

This appeal to the Most High God seems, upon a slight glance, to be a strange one, and hardly consistent with a spirit of becoming humility. So frail is human nature, and so imperfect are all human performances, that when a man approaches his Maker, instead of asking to be remembered for deeds of righteousness, his prayer should rather be that of the publican in the parable, "God be merciful to me a sinner!" But if you look a little deeper into the character of Nehemiah, you will perceive that he was actuated by no unbecoming pride in this matter. He spoke not with the arrogant expectations of a Pharisee, as if he had any claim upon God for his services, or trusted to them for his acceptance and salvation. They were done for the religious instruction of the people and the advancement of the worship of God in

the unhappy land of his fathers, and knowing that he would receive no proper recompense, no grateful acknowledgment from the men for whose good he had toiled and spent largely of his private fortune, and knowing, too, that many of them misrepresented his motives and his work, he turned with cheerful hope to the Supreme Ruler and Judge, and, satisfied if he could obtain the divine approbation, he devoutly prayed, "Remember me, O my God, concerning this, and wipe not out my good deeds that I have done for the house of my God, and for the offices thereof."

He did not forget in all his zealous concern and labors that he was a sinner, needing the commiseration which other men needed, for we find him in this same chapter, after having contended with the nobles of Judah and testified against them and the merchants and tradesmen for profaning the Sabbath, crying out, "Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy."

All benevolent deeds, my brethren, are well pleasing to God, but those done to promote the interests of His Church on earth are peculiarly acceptable in His sight, because they carry on His mighty purpose of establishing the knowledge of Himself and of His salvation. This is the first great lesson to be extracted from the text. And the second is, that "good deeds done for the house of our God and for the offices thereof," must be peculiarly acceptable to Him, because they not only contribute to the security of society and the happiness of our race, but affect the welfare of unborn generations.

I ask you to follow me in my thoughts, while I pro-

ceed to unfold these lessons and apply them to the circumstances of the present occasion.

First, good deeds done to promote the interests of His Church on earth, are peculiarly acceptable to God, because they help to carry on His mighty purpose of establishing the knowledge of Himself and of His salvation.

In the sixty-third psalm, composed while David was in the wilderness, and therefore far away from the public ordinances of religion, it is said, "My soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is ; to see thy power and thy glory, so as I have seen Thee in the sanctuary." A momentous principle is involved in this assertion. Under the Mosaic economy every divine dealing was closely connected with the temple ; there were the manifestations of Jehovah, the signs and notices of mercies with which future days were charged. There and there only could God be solemnly worshiped ; there and there only might expiatory sacrifices be offered and intimations of the Divine will sought and obtained. Hence, under that dispensation, God owned and loved good deeds done for His house as if done for Himself. He honored the appropriation by men of a portion of their wealth to preserve a reverent remembrance of His name, and "make His praise glorious," for He knew that without His temple He must be forgotten — that without an altar on which the victim could be laid there would be no sacrifice. He blessed and rewarded Solomon for the house which he had built, and when it was dedicated to His service, He filled it with His sublime presence in the glorious

cloud and in His fixed and terrible majesty vouchsafed to dwell there in the Sanctuary upon the mercy-seat between the Cherubim.

There is no Shechinah now, no visible manifestation of the Divine presence as in the temple at Jerusalem, but every Christian edifice raised to the glory of God, every effort to establish and extend the Church and "the offices thereof," is a coöperation with the Almighty in His plan of recovering the human race from death and restoring to them righteousness and eternal life. It is the happiest application of art to furnish suitable temples for the worship of God. They beautify and adorn the regions where they stand, and present the open gates through which men may enter and find fresh pastures for the soul. Here, in the sanctuary, they may learn the tidings of forgiveness through the blood of Jesus Christ, who offered Himself upon the cross for our redemption. Here they may come and be washed in the laver of regeneration — be baptized in the name of the Father, Son, and Holy Ghost. Here they are invited to "draw near with faith, and take the holy Sacrament to their comfort," "not trusting in their own righteousness, but in the manifold and great mercies of God." The birth, the bridal, and the burial have each a place in the parish register, and all orders and degrees of men share alike in the pleasures and advantages of access to the house of God.

It must never be forgotten that He in His sovereignty, His condescension, and His benevolence, has determined that His own kingdom, the kingdom of Christ, shall be accomplished by the aid of those who

gratefully accept the overtures of redemption. He could very easily do without us. He could convert the world without churches, without preachers, without Bibles, without the recurrence of ordinances and sacred days; but God has chosen, — and there is the evidence of sovereignty and omnipotence, as well as of condescension, and privilege, and kindness towards us in the very choice, — God has chosen to effect and fulfill His purposes by the instrumentality of His Church and its members. As the alms-deeds of Cornelius went up for a memorial before Him, so will yours be remembered. “Herein is my Father glorified,” said the Saviour to His disciples, “that ye bear much fruit;” and whatever the shape in which this fruit appears, whether in removing parish debts, in building or enlarging the house of God and providing “for the offices thereof;” whether in sustaining the ministry, in helping the weak, in comforting the sick and relieving the needy, in warning the wicked, in bringing back the wandering to the right path, in guiding and encouraging the young to virtue, in the culture of personal piety and of a spirit of dependence upon Him from whom all things come, and of whose own we give back if we give at all, — whatever the shape in which you bring forth fruit to the glory of God, — it will be “laying up in store for yourselves a good foundation against the time to come, that ye may lay hold on eternal life.”

But I need not dwell upon this head. I have a right to take for granted, what all your humane and Christian instincts incessantly urge upon you, that we are under obligations, in one way and another,

to do good and to labor diligently in behalf of souls for which Christ died.

About a century ago a little band of resolute Churchmen, who had attended at Wallingford and shared those bitter persecutions which were the unhappy fault of the times, erected on this spot, "for their greater convenience in the winter season," an edifice in which to worship God after the manner of their fathers and in accordance with the Liturgy of the Church of England. The edifice, like the flock, was small, and late in the year 1760 it was opened with religious services and a dedicatory sermon by the Rev. James Scovill, at that time the Missionary of the Society for the Propagation of the Gospel in Foreign Parts, stationed at Waterbury. A Clerk, Churchwardens, and Vestrymen were chosen, and the people thereafter met together on Sundays to hear prayers and sermons, expecting ere long to be under the ministrations of Mr. Samuel Andrews, a graduate of Yale College and already on the eve of proceeding to England for Holy Orders. Time went on, and the priest whom their hearts desired came among them, and the flock grew. Soon the little edifice was displaced by another of larger dimensions, and then, again, after the lapse of a quarter of a century, when the troubles of the revolution had been passed and the first Bishop of Connecticut had succeeded in planting here his Diocesan School, a porch and a steeple were added. These "good deeds done for the house of God and for the offices thereof," in a day of small things, will not be wiped out from the Divine remembrance, nor should they be wiped out from yours.

We come now to the second great lesson to be extracted from the text, that such good deeds must be acceptable to God, since they contribute to the security of society and the happiness of our race, and affect the welfare of unborn generations.

Whatever makes a man better in this life makes him happier. With passions unrestrained, with a sinful nature left to itself, there would be no elevation given to his character, and consequently he would have little respect for the rights and feelings of others. As an individual in a fallen state, what does he not want? He wants instruction for his mind, guidance for his affections, restraint for his vices, animation for his virtues, consolation for his sorrows, a sacrifice for his sins, a foundation for his hopes, and a staff upon which his spirit can lean when he enters the dark "valley of the shadow of death." And what shall supply all these wants but the religion of Christ, and how shall this religion be presented so well and so universally to the acceptance of men, as in the sanctuary, where God is pleased still as of old to make His way known? In every view which we take of the individual and of society, the comforts and instructions of the Gospel are the best benefits to be provided for them, and the best means of preserving and perpetuating the foundations of righteousness. You contribute, therefore, to the happiness and purity and perfection of the social relations when you perform "good deeds for the house of God and for the offices thereof." I will not picture what the land would become if all the Christian temples where the voice of public prayer is now heard were leveled with the

dust. The process by which communities are made happy is precisely that by which the souls of individuals are saved. We all know how greatly we are indebted to the benign influences of the Gospel for the wholesome laws under which we live. The buildings which the children of God rear to His name, that in them they may worship Him and learn to do their duty and to "love one another," fitly symbolize a spirit of reverence for good order and sound morality. They represent a people who do not forget that "in the way of righteousness is life; and in the pathway thereof there is no death." The towers and spires of such temples shoot upward to the skies and touch the clouds, as if to break and render powerless the thunderbolts of divine vengeance, just ready to fall on deserving heads.

Glory be to God, therefore, when He puts it into the hearts of His accountable creatures to build, enlarge, or beautify the house of prayer. It is an expression of sublime gratitude for blessings and mercies received. It is a recognition of the important fact that righteous men in the midst of a city are its safety. We should never, my brethren, in our "good deeds," be reluctant to give to the Lord of the best we possess. We should never richly garnish our own mansions, and leave His in mean attire. It was a grief to David that, while he himself "dwelt in an house of cedar, the ark of God was dwelling within curtains." The decayed church which served well enough the purpose of generations in an earlier stage of society needs to have its place occupied by another in "meet accord" with the wealth and culture and improved artistic taste of these times.

More than twenty-five years have passed away since a young deacon of our communion, at the desire of the members of this parish, entered the village, and, after the example of Paul, preached, "ready to depart on the morrow." What did he find here in the line of his office to attract him to a locality beautiful by nature, with a picturesque landscape stretching between the Blue Hills on one side and "the mountain wooded to the peak" on the other? He found indeed eager and earnest souls that welcomed him for the truth's sake; but the church, associated with the struggles of the past and the memories of good men, was tottering into decay. It towered up and looked in the distance, as you approached it from the north, like a great cathedral; but the enchantment diminished as you drew near, and beheld the rusty clapboards, the broken panes, and, projected from the side windows, the ugly stove-pipes with branching elbows. Within, the appearance and the effect were more grateful, and the pious odor of the old sanctuary was refreshing in spite of its discomforts; but when the roughest blasts of winter beat against it a creaking went through all the timbers, disconcerting the minister, and now and then sending forth a worshiper irreverently, as if he would escape with his life before the whole had fallen and become one mass of ruins. The doors of the venerable institution which the Diocese had planted here, and which had been so prosperous in other days, were shut, as they had been for some time, and the Academy green was still as midnight. I see this picture before me now, as I saw the reality then, and I discern the change also, which, with the revival

and prosperity of the school, spread out through the parish and resulted in the speedy erection of a new, more commodious and more substantial house of worship. It arose on the same hallowed site selected by your fathers for the earliest sanctuary, and it is one of the few rural churches in Connecticut which after the lapse of a century still preserves in its surroundings the features of an English model, with the burial ground attached. It would seem as if each one of those sagacious and godly men, who thus planned for the future, had it in his mind to say:—

“I would sleep where the church bells aye ring out;
I would rise by the house of prayer,
And feel me a moment at home on earth,
For the Christian’s home is there.”

After many years of service in another field of labor we come back to the scene of our youthful ministry to-day, to witness extensive changes and improvements, and to join in congratulations at your “good deeds done for the house of our God and for the offices thereof.” The added chancel with its complete furniture and its chaste window,¹ making “the light and glory more reverend grow,” the enlarged space, the enriched ceiling, and all these inner adornments and conveniences—what are they but proofs of a willingness to honor God and render more becoming and attractive the place where His people assemble to worship and praise His glorious name? The spirit of improvement is beginning to be visible also outside in the churchyard,—for some one has walked among the

¹ The window was a memorial gift of a native of Cheshire,—George A. Jarvis, Esq., of Brooklyn, N. Y.,—and the Communion Table was presented by a few friends of the parish in New Haven.

leaning headstones and the graves of the departed with more than pensive contemplation, giving form and order, as far as they well can be given, to a spot which has too long resembled in many of its aspects "the field of the slothful and the vineyard of the man void of understanding."¹ Then, moreover, that time-honored seat of learning — the Diocesan School — under the management of its energetic principal has attained to a measure of prosperity so deservedly great, that the pupils with their teachers are in themselves at this very moment a large congregation.

These various changes, these tokens of life and improvement, are truly gratifying to the Christian heart, and we rejoice especially that you of the parish in caring for your own comfort, the good of the community and the salvation of souls, are teaching by your example another generation to be mindful of their duties and responsibilities. You thus hand on the inheritance which you received from your fathers, not only unimpaired, but improved. May it be preserved and improved by your children. You will leave them a better legacy than treasures of gold, if you can leave in their hearts a burning love of "good deeds for the house of our God and for the offices thereof."

In the life of George Herbert it is mentioned that when he rebuilt, at his own charge, the greatest part of the parsonage at Bemerton, he caused to be engraved upon the mantel of the chimney in the hall,

¹ This improvement was largely due to the exertions of one who had a family interest in the ground, William R. Hitchcock, Esq., of Waterbury.

for the benefit of his successor, these significant lines: —

“If thou chance for to find
A new house to thy mind,
And built without thy cost,
Be good to the poor,
As God gives thee store,
And then my labor's not lost.”

I have often thought that some such inscription might well be put up in the vestibule of the neat rural church, not so much as an exhortation to charity, as a warning to the future pastor and his people to maintain with proper watchfulness and care all the order and neatness and beauty marked out and provided for them by a former generation. While you teach your children, therefore, to reverence the sanctuary, and to “remember and keep holy the Sabbath day” within its consecrated walls, let them understand, at the same time, that they are coming into an inheritance which must be cared for, and not left like the sluggard's field, or as Jerusalem was left for many years after the temple had been rebuilt, with much rubbish scattered about, with “the place of the fathers' sepulchres lying waste, and the gates of the city consumed with fire.” It is but a little time that you can linger here and hold on to parish responsibilities.

“The woods decay and fall;
The vapors weep their burthen to the ground;”

and so one after another droops and disappears from the pastor's flock, and leaves the child to occupy his place and represent him in the house of God. I look in vain for the faces of many who were wont to be

with you in your worshipping assemblies before our connection was severed, and my ministrations among you were closed. O ye perishing creatures, ye children of the dust, dream of anything rather than of prolonged continuance upon earth! Be thankful that God in His Providence has brought you to this hour, and given you the mind and the means to adore Him for his love, and honor Him with "good deeds done for His house and for the offices thereof."

It may not be my privilege to speak again to you all in this place, and, therefore, before I close let me reproduce the truth, incidentally mentioned in a former part of the discourse, that while, like Nehemiah, you pray to be remembered concerning your beneficent works, never refer to them in a self-righteous spirit, or trust to them for final acceptance and salvation. These cannot atone for sin. You must turn to Calvary, if you would find what obedience unto the death of the cross has wrought for your souls. You must look as sinners to the great Mediator between God and man,—the man Christ Jesus,—and then when you lie down in peace to die, life will mirror back the joy and satisfaction of its Christian deeds. The ear of faith will catch the angelic song repeated through the rounding ages of eternity, "Worthy is the Lamb that was slain," and that triumphant scene will dawn on your vision, when "every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them," shall unite in the glad ascription, "saying, Blessing and honor and glory and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

THE FOUNDATION IN THE HOLY MOUNTAINS.

SERMON AT THE OPENING OF TRINITY CHURCH, NEWTOWN,
CONNECTICUT, FEBRUARY 3, 1870.

His foundation is in the holy mountains : the Lord loveth the gates of Zion more than all the dwellings of Jacob. — PSALM lxxxvii. 1, 2.

THE abrupt beginning of this Psalm may have led to a supposition among commentators that the first verse is properly a part of the title, and that the reading should be : "For the sons of Korah, a Psalm, a song when he laid the foundation on the holy mountains." But it is quite as rational to account for the abruptness on the supposition that it is the fragment only of a larger Psalm, and if nothing in it indicates the author, or the precise occasion of its composition, we can have no doubt about the general design and application. It celebrates the beauty and stability of Jerusalem, on whose holy mountains the buildings of God were raised, and by giving it the spiritual interpretation of which it is capable it becomes a delightful prophecy of the glory of the church in the accession of the Gentiles.

The translation of the Prayer Book changes the pronoun in the first verse of the text, and makes it read : "Her foundation is upon the holy hills ;" but the application is still the same — even to Jerusalem

and the Church, whose sacred solemnities centred within "the gates of Zion." We know that "the dwellings of Jacob" were the object of God's affection and favor, and that He viewed them with an eye of interest and concern, which was never turned upon the cities of the Amorites and the Canaanites. The noted enchanter, Balaam, mysteriously moved by the Divine Spirit, confessed that it was a lovely sight to behold Israel, before the wilderness had been passed and possession of the promised inheritance gained, abiding in his goodly tents. Though the king of Moab blindly urged him by the fairest human encouragements to curse the Hebrews, yet amidst his unrestrained delight in surveying their wide-spread encampment, and in the very highest style and strain of lofty inspiration, he exclaimed, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

But far lovelier than these, in the eyes both of the Israelite and his God, were "the gates of Zion." They inclosed the seat of solemnities and privileges not to be enjoyed in private dwellings and shifting tabernacles. Jehovah had said concerning Jerusalem, and in allusion to the long toils and wanderings of His people, "This shall be my rest forever; here will I dwell, for I have a delight therein." The extraordinary manifestations of Himself in the sanctuary are peculiar to the sacredness of "the holy hills." The symbols of His power and glory, once dwelling "within curtains," found here a final abiding place, and the temple became the very presence chamber of the Almighty, the court of holiness, where He specially vouchsafed to receive the homage and answer the

entreaties of His people. There was no drawing-room in all the dwellings of Jacob that had such honor, or such privileges. There was no spot in Canaan, though the tabernacle rested for a season in other parts of the land, that had such associations and dignities and prerogatives as the temple upon Mount Sion, the place of God's fixed residence which He had desired for a habitation. There He "promised His blessings and life forevermore." The complicated system which He arranged with impressive rites and majestic ceremonies, served not only to restrain His chosen people from heathen idolatry, but to foreshow in minute particulars the simple facts of a religion whose temple was to embrace the whole world, and whose shrine was to be every human heart.

I do not suppose that a congregation like this will need to be told that the Christian Church is identical in its objects with the Jewish, that the one is the continuation of the other, and that so the predictions of the ancient prophets have been fulfilled. The sacrifices ordained under the law, the observances commanded, and the hope and promise of a Messiah carried on through age after age of almost universal apostasy were only parts of an introductory dispensation. That dispensation, with all its types and shadows, closed when the substance came, and the narrow household of faith, of which Jerusalem was but the centre, then expanded into a spiritual kingdom with privileges not confined to a single mountain, nor shut up within the gates of a single city. It may well be believed that the pious Jew regarded the temple with his best affections, because it was towards the temple,

if he chanced to be a wanderer in a foreign land, that he was bidden to turn, whensoever he sought in prayer the God of his fathers, as though to gain the ear of Jehovah he must imagine himself to be kneeling within its consecrated walls.

But, brethren, we Christians stand in the portals of an edifice of grander proportions, of deeper mystery, and more solemn importance. The one Catholic and Apostolic Church, which holds us in its embrace, has no central seat on earth. The blessings that issued of old from Zion flow forevermore in the channels of redemption, and a worship of spirit and of truth, a service of perfect freedom, has succeeded to one of ceremonial observance, — the liberty of the Gospel to the yoke of the Law.

The text, with these brief references to the development of sacred history, is apposite to the occasion. On this spot, the home of so many remembrances, we gather to-day a goodly company composed of bishop, priests, and people, to open with becoming services this beautiful and durable structure, whose “foundation is upon the holy hills,” and where henceforth are to be heard only songs of Christian praise, and the voice of Christian instruction, piety, and prayer. It is a blessed and comfortable thought that Christ is “Head over all things to His church, which is His body,” ruling by His almighty power in heaven above and on the earth beneath, and ordering all things, if its members have but faith in Him, for its advancement and the increase of its glory. The building of a new house of worship by an old parish is often encompassed by peculiar difficulties,

and tasks to the uttermost the faith and patience of the pastor and his flock. The strange objections sometimes raised to the enterprise; the variety of opinions about the site; the form or the material of the proposed edifice; the too common habit of those who have the silver and the gold to forget that these things come of the Lord, and that of His own they give back to Him, if they do give; the jealousies of individuals; the influence of families; the venerable associations of the past; and the attachment which yet lingers with many to the work of their forefathers, — all these conspire to embarrass and impede the project of erecting a new house of public worship. But when the whole has been completed, and all have come together, rector, vestry, fathers, mothers, brothers, sisters, sons and daughters, to offer with one heart to the Lord the fruit of their prayers and watchings and self-denials, who can withhold his congratulations, or who can doubt that the Lord

“Looking propitious from His throne
Will take the temple for His own” ?

And, if it be His own He will love it above the common halls and dwellings of men. Constant usage, since the Church emerged from the shades of persecution, has continued that which originated under the legal dispensation, and our reason and natural sense of propriety suggest that the places where the name of God is publicly invoked, His grace implored, and His ordinances celebrated, should have a sacredness, a separation from all unhallowed, worldly, and common uses.

The temple which Solomon built passed from his possession and ownership when the king upon his

knees offered a prayer of dedication, and showed that the Spirit which filled the house filled also the heart of him who thus devoted it to the Most High. Truth and duty will be forgotten where there are no fit memorials of the Divine Excellence, and no sensible tokens of a living Christian faith. The appropriation, therefore, by men of a portion of their treasures to erect a house to the service of the Lord speaks a reverent remembrance of His name, and a laudable desire to "make His praise glorious." The house as to style and beauty and finish and completeness should be in conformity with the wealth and culture and refinement of the people. Among the log huts of the wilderness a rude and unpretentious edifice will meet the wants and desires of scattered Christian families, and God will love it for the spirit of piety and self-sacrifice that secures its erection. I go back almost a century and a half, and imagine myself to be standing near this spot, and beside a little group of earnest, intelligent and devoted churchmen. The central figure in the group is John Beach, the first and only missionary located here of the Society for the Propagation of the Gospel in Foreign Parts—a clergyman with a pure conscience, a large heart and a resolute spirit. He is watching intently the men, while they raise to their places the rough-hewn timbers of a building some twenty-four feet square, and then hastily throw the roof boards over the frame, in this manner preparing it for the band of zealous worshipers who purpose to assemble the next day under its imperfect protection. The church thus built, and bare of all architectural ornament and convenience, was, to the

people of that time, like consecrated Bethel to the wandering Jacob, "none other but the house of God and the gate of heaven." It was the best which their poverty and limited numbers would permit them to provide, and they came to it habitually for prayer and praise, for communion with the Triune God, for instruction in the word of truth, and for the spiritual blessings which attend the Holy Sacraments.

Less than fifteen years go by, and I stand again amidst a larger group, bent on the work of constructing another and a larger church, to take the place of the first. This house was more glorious than the former, chiefly in having broader courts for the people, and it survived the shock of the Revolution, and carried over its history to the spacious and somewhat imposing edifice, to which, with all its associations, you have just bidden a final adieu.

God testified his love for these rude sanctuaries — rude, I mean, compared with the present advanced style of ecclesiastical architecture — by blessing the congregations gathered within them, and by multiplying the posterity of His servants. It is a good work that you have now completed, to build the fourth church of your parish in a fashion of richness and ornamentation corresponding to the improved taste of the day, and better still that it has been built for perpetuity, and with the durable granite quarried and brought from your own hills.¹ The church is one which adorns the beautiful region in which it stands,

¹ The church is in the Gothic style of architecture with clere-story and slated roofs. It is 108 feet long by 52 wide, and has a recessed chancel and an imposing tower. It cost \$50,000.

and henceforth you may come to it and feel, in all your religious reverence and homage, as the Psalmist felt when he exclaimed, "Thy way, O God, is in the sanctuary; who is so great a God as our God?"

I will not dwell on the value to a community of the public ordinances of religion. We all know that it is by and through these that God generally turns men to Himself, and afterwards strengthens them to persevere in the Christian course. It is the office of the ministry to "teach and premonish" the people, and to lead their devotions, and if these, with other duties, are to be always "printed in our remembrance," if, as much as lieth in us, we are to apply ourselves wholly to this office, "and draw all our cares and studies this way," surely it is meet that we have hearers who will appreciate our services, and love and honor us for the Master's sake. St. Paul, in his Epistle to the Galatians, has supposed the case of an angel from heaven coming to discharge the office of a preacher to men, but it is in connection with the vain attempt to proclaim another Gospel than that which he had preached unto them, that the supposition is made. Angels watch for the repentance of sinners, and there is joy among them when one "repenteth;" but the Lord did not choose angels, with their mysterious and unearthly forms, to be His instruments in bringing many sons to glory. He chose men, mortals who have capacity for deep sympathy with those to whom they speak the word of life, and while we claim no authority whatsoever for the man, we do magnify our office, and claim the very highest authority for the message and the messenger.

Hence it is, my brethren, that the church throws open her doors and invites you to come where prayer is wont to be made, where the Gospel is preached, and where the Sacraments are duly administered. Is it too much to believe that the Lord, for these high honors to His name, will love His house more than all private dwellings? And is it too much to expect that the people will seek here the enlargements and outflowings of the Spirit? The males of Israel were required three times a year to go up to Jerusalem to worship and offer their oblations in the temple. The law exacted this duty from all, even from those who dwelt in the remotest parts of Palestine. "Whether or no they had coaches," says Robert South, "to the temple they must go; nor could it excuse them to plead God's omniscience, that He could equally see and hear them in any place, nor yet their own good will and intentions, as if the readiness of their mind to go might, forsooth, warrant their bodies to stay at home."¹

We do not mean to intimate, in these thoughts, that no acceptable worship may be offered elsewhere. St. Paul, at a period of persecution, when the disciples were not allowed to erect edifices for their common devotion, saluted the church in Philemon's house. The Church began with the family, and all Christian families that set up an altar around which the members stately gather, may claim the promise, since it is without reservation: "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: for every one that asketh

¹ *Sermons*, vol. i. p. 144.

receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." The child taught by maternal piety to kneel at the bedside and lisp, "Our Father who art in Heaven," the youth of either sex asking in private for guidance and spiritual strength to go through the trials and temptations which beset the Christian path; the man of business imploring, in the secrecy of his chamber, support for the stern realities of life; the Christian in sickness, sorrow, and bereavement pleading for divine consolations; the veteran believer, with gray hair and feeble limbs, approaching daily nearer to the grave, yet praying for continual comforts, and that he may fear no evil when he comes to enter the shadowy valley — all these are admitted with the fullest and freest welcome into the presence of God, who has promised to hear our petitions and answer them for the sake of his own dear Son.

But public worship has elements of public praise. It is combined with public instruction, and those who pray in private and in their families are generally the best support of the clergy and the most regular in attendance upon their ministrations. David, separated from the sanctuary by civil occurrences, could find in nothing, certainly not in the quiet breathings of private devotion, that pleasure which he had tasted in the house of God. In view of his banishment, and remembering what he had left behind, he could not repress the exclamation, "O how amiable are thy dwellings, thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God."

Many a one in later days, and in this land, has had

the like longings and desires, but they were for the full offices of the church of their ancestors, for a valid ministry, for the sacraments ordained of Christ, and for communion with the Father of spirits, in that beauty of holiness furnished by a Liturgy, "whose clothing is of wrought gold." The depth of the trials of the early churchmen of Connecticut cannot be measured. We can hardly persuade ourselves that the goodly inheritance into which we have come is the fruit of seed sown by the righteous in a day when there were visible foemen in the field. Compared with the past, ours is a time of peaceful enjoyment; and the impulse of affection, and admiration for our high and precious privileges may lead us to say individually as one of our own poets has said:—

"I love the Church — the holy Church,
That o'er our life presides —
The birth, the bridal, and the grave,
And many an hour besides!"¹

This region has been the scene of sharp religious controversy. It was the battle-ground for great principles from the beginning of 1732 to the close of the Revolutionary War. When John Beach, who for eight years had been the "popular pastor" of the Congregational Society in Newtown, relinquished his situation, declared for Episcopacy and crossed the Atlantic to receive Holy Orders in the Church of England, he could not have anticipated the bitterness and violence which were to spring up among his former friends and neighbors in consequence of his defection from their ranks. No sooner had he re-

¹ Coxe's *Christian Ballads*.

turned to minister here, under the auspices of the venerable Society for the Propagation of the Gospel, than all sorts of opposition were raised to his work. He had been charged to extend his Christian offices to a tribe of Indians a few miles distant, but they were "antidoted," to quote his own words, "against the Church," and treated him with indignity, under the extraordinary pretense that he was about to deprive them of their lands and draw from them contributions for his support. The sachem of the tribe threatened to "shoot a bullet through his heart if he came among them,"¹ but the path of duty was clearly before him, and he pursued it with a cheerful and resolute spirit, "conciliating many of the Indians, and gathering around him large congregations of his countrymen." Pamphlets assailing the Church, misrepresenting her principles and ridiculing her practices and her members, were printed and freely circulated among all classes of people in quarters where Episcopacy was taking root, so that Johnson and Beach were compelled to step forth into the field of controversy and meet, with pertinent arguments, such adversaries as Dickinson of New Jersey, Foxcroft of Boston, and John Graham of Woodbury, in this State.

It would be impossible for me on the present occasion to describe the spirit and chief results of the discussions of that time, — this I have done in another way,² — but so many historic associations crowd around me, as I hold my pen to write this sermon,

¹ Hawkins's *Missions of the Church of England*, p. 203.

² *History of Episcopal Church in Connecticut*, 2 vols. 8vo.

that I cannot resist the temptation to make a few additional allusions to the work and character of the first minister of your parish.

When Jonathan Dickinson published, in 1736, a discourse entitled, "The Vanity of Human Institutions in the Worship of God," and not only misunderstood or purposely misrepresented the Liturgy, but fixed the sin of schism, the guilt of rending the body of Christ, upon all who, from any motive, were led to conform to the Church of England, he found in John Beach an advocate who comprehended the case,—one who, in vindicating the doctrine and worship which he preferred, stood by the truth and the treasures of the past, and refused to be "branded for an anti-christ, or a heretic and apostate," because he had followed the convictions of his conscience, and come out of Independency. Like Johnson, his cherished friend and trusty counselor, the circuit of his ministrations was at first large, for though Newtown and Redding were the two centres of his work, where he officiated statedly on Sundays, yet he visited the surrounding towns, and traveled great distances to reach churchmen and religious inquirers, bury the dead, administer the Sacraments, and be a guide in organizing new missions, and providing for them schoolmasters and catechists. All through the wild excitement and disorders consequent upon the itinerancy and preaching of Whitefield, he stood like a faithful sentinel at his post, and sounded the note of danger.

I am sure that you, in common with the whole Church in Connecticut, owe him a vast debt of gratitude for his service, and especially for presenting, at

that troubled period, the discriminating marks between true and false religion, and thereby winning over to our communion many who had else been lost in the mazes of infidelity or in the depths of despair.

He allowed no public assault upon our doctrine, discipline, and worship, to go unnoticed, and scarcely had the "First Address to the Members of the Episcopalian Separation in New England," by Mr. Noah Hobart, come from the press before he was ready with a clear and dispassionate reply. Another long controversy then followed, into which Caner and Johnson and Wetmore were drawn, but, like the previous ones, it proved an indirect means of furthering the progress of Episcopacy in Connecticut. It is quite evident that these men acted in this matter in self-defense. "Though my health," said Beach, in a communication to the Society, just after the passage of the Stamp Act, "is small and my abilities less, and though I make it a rule never to enter into any dispute with the Independent ministers, unless they begin; yet now they have made the assault, and advanced such monstrous errors as do subvert the Gospel, I think myself obliged, by my ordination vow, to guard my people, as well as I can, . . . in which work, hitherto, I hope I have had some success."

That "success," my brethren, is written all over your ante-Revolutionary history. The failure of the frequent and urgent appeals to the authorities at home to provide the American colonies with a resident bishop, did not prevent the growth of the Church, and in Newtown, if a line had been drawn in 1774, and all the Episcopalians placed on one side of

it, and all the non-Episcopalians on the other, the two divisions would have been evenly numbered, precisely 1,084 in either case. How was so much prosperity under God secured, an increase of twenty fold? I answer, by the unremitting labors, the sound and patient teaching, the inflexible integrity, and the "sober, righteous, and godly life" of the first minister of this parish. His bodily infirmities hardly allowed him a day of ease or respite from pain, though in forty years he lost only two Sundays by actual sickness, and in all these years he obeyed every summons of duty, and rode through storms and snow-drifts, and over swollen and rushing streams to meet his people at the appointed time and place of worship. The good effect of this example upon them was such that they could not for very shame, as he himself says, in one of his letters to the Society, make "the badness of the weather" an excuse for their own absence.

But his labors in the ministry, already extended to more than half a century, were now drawing to a close. The old polemic and doctrinal controversies were lost sight of in the great political struggle which had commenced, and which was to involve the church in immediate peril. Johnson, whose intimate acquaintance he enjoyed for more than fifty-five years, and of whom, "without an hyperbole," he could say, "I know not that ever I conversed with him without finding myself afterward the better for it," had gone to his rest; and here, remote from the din and battles of the Revolution, he pursued his holy vocation, and alone of all our clergy in Connecticut, opened his

church on Sundays and the greater holy days, and, in spite of the threats of enemies, used without abridgment the Liturgy of the Church of England. He was too good and venerable a man to be silenced because he prayed for the king and royal family,¹ and he had a body of conscientious people at his back, who sympathized with his religious views, and felt that it was of quite as much importance to remember the Church, and what had been done for their souls, as to "comply with the doings of Congress." And so he went on to the end, departing just as the struggle was over, and never hearing the notes of joy that rang throughout the land upon the acknowledgment of American Independence.

Many years ago, in a spirit of youthful veneration for the sainted dead, I visited yonder cemetery, and as I stood by his grave and read underneath the brief

¹ Bishop Williams, at the request of the author, has written out the following anecdote, which he related to the clergy assembled in Dr. Marble's study, after the service : —

"In the early summer of 1848, I was traveling with the Rev. Dr. Rankine, who was at that time studying with me, in what we then called Northern New York. Returning from Lake George, we passed down the banks of the Hudson River, to visit the scenes of Burgoyne's surrender in 1777. Stopping for the night at an inn in the neighborhood of Schuylerville, perhaps in the place itself, I met an aged man, the father, I think, of the innkeeper, who told me that he was born and passed his early life in Newtown, Connecticut.

"He also told me that he perfectly remembered being in the church at Newtown, when some soldiers entered, service being then in progress, and threatened to shoot the officiating minister, the Rev. John Beach, if he read the prayer for the king and the royal family. Mr. Beach, he said, went on as usual, with no change, or even tremor, in his voice, and read the obnoxious prayers. My informant added that he believed (his recollection on this point was not quite so positive) that the soldiers, struck with the quiet courage of Mr. Beach, stacked their muskets and remained through the service."

inscription on his monument, this simple line, "Reader, let this tablet abide," the thought involuntarily came to my lips, "Let his work abide, though the tablet decay." Let these hills and valleys be fragrant with the memory of his piety and zeal, and let his successors, priests and people in this parish, never fail to support and carry forward the Church, "asking for the old paths, where is the good way, and walking therein." He said, in his funeral sermon upon Dr. Johnson, "we must not imagine, when we have buried the bodies of our friends out of our sight, that then we have done with them, and have no more concern with them. Nor do we satisfy our duty by merely mourning some months for them. But we must by faith follow them into the invisible world, and rejoice with them in their happy advancement. We must call to mind those graces and virtues which shined in their lives, and strive, by imitating them, to come to the same blessedness."¹

My brethren, the men of the past had their responsibilities and trials, their conflicts and triumphs, and we have ours. All down the tide of ages, there comes a voice telling us "the Lord loveth the gates of Zion more than all the dwellings of Jacob." He loves the sacrifice of praise and thanksgiving, which to His name belong. Prayer is the ordained medium of communication between the spirit and the Father of spirits, the channel through which the seen and the unseen meet and hold converse together; the flight of heavenly steps, which, like the ladder of Jacob, connects together two worlds; and the Lord loves the

¹ *Sermon*, p. 14.

sanctuary where multitudes come up to pray. He loves and blesses the work of a faithful Christian ministry. It is true, we ambassadors for Christ live in a day when the habits of social life are more luxurious and artificial, and the manners of men not so simple and confiding, and hence we meet with some impediments which have become stronger since the times of your first three rectors, Beach, Perry, and Burhans. Under their ministrations, it was recognized to be the duty of every one to attend public worship. It was recognized by statute law, which exacted its support, and Christian families were contented to learn in this way, and from their Bibles and Prayer Books all that was necessary to make them wise unto salvation. Great attention was paid to the lessons of the pulpit, and eager hearts had a craving for the truth and the doctrine of the Church. When Bishop Seabury made his first visitation in Litchfield County, "an amazing throng of people" gathered to hear him in and around the old church on Litchfield Hill. "Fifteen hundred," says an eye-witness, "were supposed to be present. His subject was the doctrine of atonement, on which his observations were so striking that it was almost impossible to restrain the audience from loud shouts of approbation."¹

¹ Rev. Ashbel Baldwin, at that time rector in Litchfield, writing to his friend Tillotson Bronson, a deacon at Strafford, Vt., November 15, 1787, said :—

"Bishop Seabury has at last made a tour into our quarter. . . . His visit among us was attended with great applause to himself and much pleasure to the Church people. At Simsbury, confirmation was administered to about 200 persons, Harwinton, 40, Cambridge, 56, Northbury 103, Litchfield, 165. An amazing throng of people attended with us. There was supposed to be fifteen hundred people present. His subject

I shall be misunderstood, if I leave upon your minds the impression that we have not attentive hearers now. Thanks be to the Lord for the tokens of our growth, and for the testimonies that the clergy of the Church are a mighty power in the land, and speak to those who are ready to accept and obey "the truth as it is in Jesus."

But to say nothing of the ministers of the Congregational system in New England, and nothing of the ministers of other denominations everywhere, we are not the only teachers of what is called religion. The periodical press, throbbing with the excitements and interests of every-day life, has a ceaseless influence, and it too often assumes the position of an instructor in things appertaining to the house of God. It is impossible to keep the secular guides of public opinion off our ground. There is a large domain of subject which, of necessity, is common to us both. And when we come together here, our relative ascendancy over the popular mind is apt to be determined, not by the stronger official right to teach, but by the greater skill and raciness of the teacher. Romanism, too, has arisen to confront us with its enmity against the principles of the English Reformation, as well as to claim a right to interfere with matters which lie at the very basis of the prosperity of our public schools. We have new schemes of fanaticism to expose. We have

was the doctrine of atonement, on which his observations were so striking that it was almost impossible to restrain the audience from loud shouts of approbation. Whilst with me, he was visited by the most respectable people in town. I waited on him to Goshen, Salisbury, and Sharon, where we parted, after having spent a fortnight in the most agreeable manner that I ever was acquainted with. — MS. letter.

all manner of skeptical insinuations to deal with, and the net which, in the eighteenth century, was spread mainly to catch the thoughtful intellects of the age, is thrown wider and farther now, so that the popular imagination is caught by the "shreds and patches of old misbeliefs, which have been scattered up and down the pages of a miscellaneous literature." We are brought in contact with minds, some of them professedly attached to the Church, that ask for a wide margin of belief—a margin broader than revelation will allow. They appear to be in a condition, intellectually, which is half faith and half infidelity, and the duty is imposed upon us by the vows of ordination to guard most sacredly "sound doctrine," and to stand "by the word of God which liveth and abideth forever."

Are not the responsibilities of the clergy, my brethren, weighty in these days? If we have not the precise cares and anxieties of our forefathers, can we ever forget that we are to feed and infold our flocks, guarding them from the approach of spiritual foes? Can we ever forget that we are to teach, as a fundamental truth, that Christ is the Son of the living God, and the Saviour of all them that believe? The mantle of the grand past of the Church has descended upon us, and we must preserve the inheritance. It would be as vain, consistently with an honest and true interpretation, to strip our articles and formularies of their distinctive doctrines and teachings, as it would be to attempt to take the color out of the skies, or to extract the hues of beauty from the plumage of the bird.

I think, therefore, you will agree with me that the breadth and fullness of our work, in this day and generation, reach beyond the common view ; that besides being pastors, and priests to stand in the house of God and wait upon His people, we are to be students, "clad in complete steel," equipped with the best armor to defend the faith delivered once to the saints ; students of Scripture and of history, who, while distinguishing between truth and error, and rejecting the audacious novelties of human speculation, are still resolved to keep abreast with the noblest thought of the age.

The building of a church like this, and by an ancient parish like this, is some proof that the old truths have a living freshness, and that the good blood of the ancestors circles in the veins of their posterity. Remember, my Christian friends, the great object of the undertaking which you have now accomplished. These walls have not been raised to gratify the fancy of the builders, or to fill out the beauty of a village landscape. When the dawn of eternity comes to tame down and sober in us the fevered dreams of human life, it will be pleasant to reflect that according to the blessing and measure of our store we "have done good deeds for the house of our God and for the offices thereof," but it will be better to know and to feel that we have habitually sought His way in the sanctuary, and pressed through the gates for the Bread of Life.

May you all find here refreshing succors for the soul, the delights of prayer and praise, the blessing of the preached word, the illuminating and sanctify-

ing comforts of the Holy Ghost, and the "inward and spiritual grace" of the sacraments. Here, through long ages, may the testimony to the truth be welcomed, — to the whole truth as embodied in the Creed of the Church, and held by sainted men of old in its completeness, in its mysterious sublimity, in its depth and divine fullness. And may there never fail from out these courts a priesthood in the line which takes commission from the day of Christ's ascension on Olivet; nor a people who rise to the jubilant Psalm:

"O go your way into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and speak good of His name: —

For the Lord is gracious, His mercy is everlasting, and His truth endureth from generation to generation."

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

THE LESSONS OF THE PAST.

SERMON AT THE CENTENNIAL CELEBRATION OF THE SETTLEMENT OF REVEREND JOHN RUTGERS MARSHALL, M. A., IN ST. PAUL'S CHURCH, WOODBURY, CONNECTICUT, SEPTEMBER 6, 1871.

THE Rev. John Rutgers Marshall, M. A., began his ministrations as a missionary of the Society for the Propagation of the Gospel in Foreign Parts, at Woodbury, in the autumn of 1771. The one hundredth anniversary of his settlement was celebrated Wednesday, September 6, 1871 ; and the beautiful day and the occasion drew together the village people and many of the clergy and laity of the adjoining towns, and many from places more remote, who had once belonged to the parish, or had descended from Woodbury families.

Shall not they teach thee, and tell thee, and utter words out of their heart ? JOB viii. 10.

My position to-night bears some resemblance to that of Ruth, the Moabitess, when in the beginning of barley harvest she was permitted to go out into the field of Boaz and glean after the reapers. A few handfuls have been purposely left for me to gather, but the rich and full sheaves have been already taken and I am only as a gleaner at the end of the harvest.¹

¹ Three services were held, the first in the morning at half-past ten o'clock, when Bishop Williams preached a sermon, reciting the origin, work, and some of the fruits of the Society for the Propagation of the Gospel, and especially its work in Connecticut.

At two o'clock P. M. the second service was held, when the rector,

Without expecting therefore to keep up the interest which has been awakened, I would ask you, my friends, to linger with me still over the days that are passed, and to ponder the salutary instruction which they serve so well to convey. Commemorative occasions like this are intended to do justice to the virtue and piety of our forefathers. "Shall not they teach thee, and tell thee, and utter words out of their heart?"

The new interlocutor, who comes forward in the eighth chapter of the book of Job, vindicates God and His ways, and endeavors to enforce the foregoing arguments of Eliphaz, the Temanite. Very little balm and kindness, we think, are infused into his language, and when he calls the attention of the patriarch to the loss of his children, he employs terms which seem harsh and cruel, and fitted, for the moment, rather to increase than to allay his exasperation. But he appeals to antiquity for the lessons of a larger experience than we can obtain in this brief life of ours. The voice of antiquity is always an instructive voice, and we study with profit the leading incidents and characters of former times.

The friend of Job knew this, and gave his counsels accordingly. "For inquire, I pray thee, of the former age; and prepare thyself to the search of their fathers. . . . Shall not they teach thee, and tell thee, and utter words out of their heart?"

Rev. John Purves, delivered an address to the congregation, briefly sketching the history of the parish, and presenting the Church as the river of God, widening and gathering power as it flows on to the sea.

The third service was in the evening at seven o'clock, when this sermon was preached.

Your thoughts to-day have been carried back a century, and fixed upon the trials and troubles which surrounded the Church while Connecticut was a colony. A century is a long period in ecclesiastical history. Less than nineteen such periods have elapsed since the birth of Christ, less than four since the discovery and settlement of America by the Europeans, and there is no one living and before me now whose recollections begin with the establishment in this town of a missionary of the Society for the Propagation of the Gospel in Foreign Parts. The events and changes in the space of a hundred years are of sublime and manifold influence. We can none of us foresee or measure the remote results of individual transactions. What appears small at the time may reach out into great and beneficent proportions. The stream, whose head is scarcely perceptible on the mountain top, rolls silently onward, and widens and deepens with the tributaries which it receives, until it becomes a mighty river, pouring its floods into the mightier ocean.

The passage of the Stamp Act by the Parliament of Great Britain was in itself a thing of little importance, but it led to a revolution that finally severed the Colonies from the mother country. Though it was repealed, to the honor of the Rockingham ministry and the great joy of the Colonists, just one year after its enactment, yet the healing measure was accompanied by a declaration that "Parliament had a right to bind the Colonies in all cases whatsoever," and this claim it was which rankled in the breasts of the American people, and caused them to prepare for

resisting the British crown, and organizing an independent and separate form of government. It was felt to be, and it was, an unhappy day for the Church of England here, that the struggle for obtaining the Episcopacy was going on at the time when there prevailed a spirit of universal clamor and discontent about the Stamp Act. Opposition to the appeals of the clergy took the strangest shapes, and busy persons on this side of the Atlantic had their agents in London to watch the progress of events and promote the designs of those who thought they were working to prevent the ultimate establishment of a "monarchical government with a legally associated hierarchy," when they resisted the introduction of bishops into this country. In consequence of the disorders and seditions that spread among the disaffected Colonists, the venerable Society for the Propagation of the Gospel was reluctant to create any more missions in New England, — a step which filled the clergy of the Church with real grief and concern. Provision, however, continued to be made for those already erected, and men were ordained to supply the vacancies that death or removal might occasion.

John Rutgers Marshall was the last but one of those candidates who went from Connecticut on the perilous and expensive voyage across the ocean for holy orders. He had been reared in the city of New York, where he was born of parents who belonged to the Dutch Reformed Church, but the hills of Litchfield County must have been familiar to him in his boyhood, if it be true, as it has been said, that his preliminary course of studies was pursued under the

direction of the celebrated Dr. Bellamy of Bethlehem. For a time he was a merchant at Stratford, but in the summer of 1770, when he was more than twenty-seven years of age, we find him with Dr. Johnson in his retirement at that place, studying divinity and preparing to come to Woodbury "without any expectation from the society." That veteran champion of Episcopacy had conceived the plan of holding, in his advanced years, what he was pleased to call "a little academy, or resource for young students of divinity, to prepare them for holy orders," designed chiefly to improve them in classical learning, to teach them Hebrew, and direct and aid them in theological attainments; and before they proceeded to England, if not graduated otherwise, he procured them the degree of Master of Arts from King's (now Columbia) College in New York. Marshall's graduation from that institution appears to have been of this kind, and his name is entered in the general catalogue as receiving it in 1770.¹ He returned from England the next year, "licensed and authorized" by the Bishop of London "to perform the office of a minister or priest at Woodbury, or elsewhere within the province of Connecticut in North America."

Locating himself here, where no house of public worship had been erected for churchmen, he extended his ministrations to various localities, and fed some of the scattered flocks which were yet fresh in their sorrow over the death of that young and accomplished soldier of the Cross, Thomas Davies. Ancient Wood-

¹ *Catalogue*, 1888, and *Life and Correspondence of Rev. Dr. Samuel Johnson*.

bury was territorially large, and embraced divisions which long since were incorporated into separate towns. Nor were the inhabitants very sparsely scattered through these hills and valleys. The population was almost as numerous a century ago as it is now. A venerable divine,¹ acting under appointment of a Convention of delegates from the Presbyterian Synod of New York and Philadelphia, and from the Congregational associations of Connecticut, undertook to collect statistics relative to the number of Episcopalians in the colony and their proportion to non-Episcopalians. The enumeration was designed to operate with the home government, and to check what was to the delegates most offensive, the plan of sending bishops into this country. By the returns, which were made September 5, 1774, Woodbury then contained a population of 5,224, but the proportion of Episcopalians was not given. Whether they were few or many, they all came under the spiritual oversight and charge of the missionary appointed to this town.

The lot of my own youthful ministry was cast in a parish of Connecticut, where lived in a green old age one of the daughters of Mr. Marshall. Upon the death of her husband, who was a clergyman of our Church,² she placed in my hands a number of the manuscript sermons of her father, of precise and beautiful penmanship; and they are noted as having been preached by him at Woodbury, Roxbury, Judea, Great Barrington, and other places. It was thus a wide circuit that he reached in his ministrations, and

¹ Elizur Goodrich of Durham, see *Minutes of Convention*, pp. 62, 63.

² Rev. Reuben Ives, who died at Cheshire, October 14, 1836.

his missionary life of necessity was filled up with perpetual solitudes and self-sacrifices. We do not at this day, I think, comprehend all the toils and trials of such a life, the constant watchings, the weariness and painfulness, the inner griefs at the contradiction of sinners and the outward exposure to a rigorous and variable climate, the lack of facilities for rapid traveling, the lonely rides, and the journeys over rough and winding roads, long and tedious, and never shortened except by bridle paths through the primeval forests.

But harder than these were the trials which befell the missionaries of the Church of England upon the outbreak of the Revolutionary war. Marshall was one of the twenty in Connecticut who was at his post when the clouds burst that had so long hung threateningly in the American sky. Like his brethren, he shared in the indignities and hatreds with which they were visited who had consciences in regard to the oaths of allegiance taken at their ordination, and who were not ready therefore to renounce them hastily and join in the clamors for independence. I would not awaken unpleasant feelings by recurring to the faults and mistakes of the Revolution, but it is due to the truth of history to mention on this occasion, that the missionary in Woodbury, besides being restricted in the performance of his public services and sometimes forcibly carried from the house where he was officiating, was the victim of personal violence. Missiles were hurled at him as he walked forth into the highway, and a confinement to his house for weeks was the result of injuries which he received from

being once waylaid and severely beaten while returning from a duty in Roxbury. There must have been strangely prejudiced minds here to allow this, perhaps men who in childhood had learned bad lessons from John Graham, — a Congregational divine in the south part of the town, and a Scotchman by birth, who had no sympathy with the theology of your rector, for he wrote scurrilous verses about the Church of England and misrepresented and ridiculed her practices and her members. Of course the heated temper of the Revolutionary times had much to do with the violations of law, and patriots and tories were alike guilty of deeds which will not bear to be examined in the light of the better judgments and kindlier neighborhoods of our own day.

But the offense of Marshall was only political and ecclesiastical; and he was a Christian man, who did not invoke vengeance upon his enemies. He closed a sermon, written and preached when the war and the passions of the people were at their height, with words which must have had a solemn meaning for himself as well as for his hearers. "Let us," said he, "from the bottom of our hearts forgive all men, as we desire our Judge to forgive us. Let us be careful to hurt no man, and if we have injured any, let us repair the injury. Let us abhor all impurity and fleshly lusts, which war against the soul; and whilst we daily strive to do God's will, let us humbly, yet confidently, trust in God's promises that our sins shall be pardoned, and we received into heaven through the riches of grace in store for us in Christ."¹

¹ MS. Sermon.

At length the persecutions ceased, — the long struggle was over, — the independence of the Colonies was acknowledged, but the Church — oh! the Church everywhere throughout the land was in desolation! The tie which bound us to England had been severed, and without the Episcopacy, without the succor of the venerable Society for the Propagation of the Gospel, gloom, thick gloom overhung the immediate prospects of the missionaries, and especially of those in Connecticut. Of the twenty who at the beginning of the war were faithfully serving their flocks, four had fled for protection within the lines of the British army, two had descended to the grave, and the remainder were still in connection with their poor, thinned, and broken parishes. No time was to be lost, and therefore ten of the missionaries, in whose breasts lingered a glowing love of the Church, rallied to gather up the fragments and organize for the future. It was on the 25th of March, 1783, just after the publication of the Treaty of Peace, that they met here in Woodbury, at the house of Mr. Marshall, far away from the centres of influence and observation, and the meeting was “kept a profound secret, even from their most intimate friends of the laity.” Their first thought, very properly, was to secure the highest order in the ministry; and enough of their proceedings has come to light to indicate the fear which was felt of reviving the former opposition to an American Episcopate, and thus of defeating their plan to complete the organization of the Church, and provide for its inherent perpetuity in this country. Another fear was felt that a plan lately formed and published in

Philadelphia to constitute a nominal Episcopate by the united suffrages of presbyters and laymen might be carried into execution.

I am not going over the whole story of Seabury's election at Woodbury by the clergy of Connecticut. It will be sufficient to quote a paragraph from the letter of their secretary, written in their behalf and addressed to the Archbishop of Canterbury. "To lay the foundation," said they, "for a valid and regular Episcopate in America, we earnestly entreat your Grace, that in your archiepiscopal character, you will espouse the cause of our sinking Church, and at this important crisis afford her that relief on which her very existence depends by consecrating a bishop for Connecticut. The person whom we have prevailed upon to offer himself to your Grace for that purpose is the reverend Dr. Samuel Seabury, who has been the Society's worthy missionary for many years. He was born and educated in Connecticut; he is personally known to us, and we believe him to be every way well qualified for the Episcopal office, and for those duties peculiar to it in the present trying and dangerous times."

Dr. Seabury arrived in London on the 7th of July, about three months after the meeting of the clergy in Woodbury, and found the way to his consecration blocked up by unexpected impediments. The Archbishops of Canterbury and York, though sensible of the merits of his application, foresaw great difficulties and were embarrassed by various considerations. The American Episcopate had been a subtle ministerial affair of the Government for more than half a

century, and nobody in England now seemed willing to risk anything for the sake of the Church, or for the sake of continuing Episcopal ordinations in this country. Parliament had passed an act "to empower the Bishop of London for the time being," or any other bishop appointed by him, to admit to the diaconate or priesthood "persons being subjects or citizens of countries out of his Majesty's dominions," without requiring the oaths of allegiance; but consecration to the apostolic office was viewed from another standpoint, and held in abeyance partly because the formal consent of no State legislature had been obtained, and partly from an apprehension of giving umbrage to a power with whom a treaty of peace had but lately been signed. A long correspondence between Seabury and the Connecticut clergy ensued, and while he was waiting in London for the result of pending negotiations and for Parliamentary measures of relief, something was to be done to keep things right at home. Who stood up more resolutely then, or who was more hopeful for the Church than John Rutgers Marshall? His neighbors at Waterbury and New Milford, — Scovill and Clarke, — deprived of their stipends from the Society, if they continued in the States, accepted new missions in the British Provinces with increased salaries, and removed thither with portions of their flock; and Andrews of Wallingford and Veits of Simsbury, lured by tempting proposals, followed their example.

Then there was a movement started elsewhere to adopt some general plan of ecclesiastical union, and a voluntary meeting of clergy and laymen from differ-

ent States for this purpose was held in New York, October, 1784. Marshall was appointed to represent his brethren in that meeting, and he read to the assembly, as you heard in the address of your rector, a paper to the effect "that the clergy of Connecticut had taken measures for obtaining an Episcopate; that until their design in that particular should be accomplished they could do nothing; but that as soon as they should have succeeded, they would come forward with their bishop for the doing of what the general interests of the Church might require." It was upon the prudent principles of the paper thus read that they continued to act, but the delays to the accomplishment of their wishes almost wore out their patience. Seabury had been more than a year in London trying to remove the political obstacles to his consecration, and waiting the tardy action of those who had taken his case in hand, when his attention was directed to a Church north of the Tweed, where there were no State oaths to hamper the little College of Bishops, and no silken cord binding together the crown and the crosier. With his funds nearly exhausted, and by the advice of English friends and with the approbation of his clergy, he gave up all hopes of being consecrated at Lambeth, and turned his face towards Aberdeen, the granite city in the north of Scotland, where he found the way prepared for his cordial reception. The bishops of the Church in Scotland were non-jurors, successors of those English prelates who, at the Revolution of 1688, were deprived of their revenues and dignity by the civil power because they refused to disown submission to James

the Second and swear allegiance to William the Third, Prince of Orange.¹ The validity of their orders was undoubted, and the only objection to them was on the score of their political principles, and these put them under the ban and made them and their clergy at one time the subject of severe laws and bitter penalties. They were forbidden to officiate except in private houses, and then only for four persons besides those of the household, or, if in an uninhabited building, for a number not exceeding four. In many rural places their houses of worship were burnt by military detachments, and in towns where burning was unsafe they were shut up or demolished. The severe laws against them had not been repealed a century ago, but their edge had worn away and they had become almost wholly inoperative, so that new churches were erected and larger assemblies gathered.

Seabury was publicly consecrated at Aberdeen on Sunday, the 14th day of November, 1784. The

¹ The death of Charles Edward, at Rome, January 31, 1788, the last of the Stuarts who claimed the throne, left the Scottish bishops and clergy free to offer their allegiance to George III. and to pray for him by name. Under the authority of the Episcopal College an explanatory mandate was issued, directing the clergy to make public notification to their respective congregations on the 18th of May, 1788, that upon the following Sunday nominal prayers for the king would be introduced and afterwards continued in the language of the English liturgy.

An old Jacobite, Mr. Campbell, says : "Well do I remember the day on which the name of George was mentioned in the morning service for the first time. — such blowing of noses, such significant hums, such half-suppressed sighs, such smothered groans and universal confusion can hardly be conceived. But the deed was done, and those who had participated could not retract." See Stephens's *History Church of Scotland*, vol. iv. p. 414.

The penal statutes were repealed in 1792.

service was held in a building erected by Bishop John Skinner, and so constructed that it was used partly as a chapel and partly as a residence for himself and family. It stood in Long-Acre — an obscure part of the city — and was reached by a narrow lane where no large carriages pass, — just the spot which one might suppose the non-jurors, in a time of distressful persecution, would select to offer their devotions and escape the observation of their enemies. It was removed in 1795, and on the site was built a plain stone structure almost square, with high galleries and straight-backed, comfortless pews. The Episcopalians, on the erection of a new St. Andrew's in a better locality, abandoned this edifice after using it nearly a quarter of a century, and sold it to the Wesleyan Methodists, who have since occupied it as a house of public worship. Twelve months ago I was in Aberdeen, and among the first things which I inquired after was the place of Seabury's consecration, which I finally found. Before leaving the city I made a second pilgrimage to a place so interesting to me as a Connecticut churchman, and you may imagine that many associations crowded into my mind as I stood reverently on that spot and connected it with Woodbury and with the whole Protestant Episcopal Church in the United States of America.¹

Marshall was among the happy clergy who welcomed Seabury on his return, after the long toils and wanderings he had undergone to secure the apostolic

¹ When I again visited Aberdeen in October, 1884, the Methodists had disposed of the property, the building was given up to purely secular uses, and there was nothing in the surroundings to awaken any religious sentiment.

office. He must have heard him lift up his voice under these rafters, and presented to him at an early visitation in Litchfield County the precious tokens of a pastor's zeal and fidelity. He supported him in every effort to establish our ecclesiastical system in this country on a right and permanent basis; but alas! his death in the vigor of his manhood was too soon for him to witness the complete union of the Episcopal Church in all the States, the adoption of a general Constitution and the revision and ratification of the Book of Common Prayer. He laid down his armor and went to his rest just as the richer fruits of his ministry began to cheer his benevolent heart, and just as Jerusalem was to have peace within its walls, and joy, if not plenteousness, within its palaces. He died at Woodbury, January 21, 1789.

It is full time that this discourse was ended, — but one or two more thoughts press upon my mind, and I must give them utterance.

Though the British Parliament subsequently removed all impediments by a special act, and Rev. William White of Pennsylvania and Rev. Samuel Provoost of New York, and at a later date Rev. James Madison of Virginia, set sail for England, and were consecrated at Lambeth, yet at the first consecration of a bishop of the Protestant Episcopal Church in the United States, that of Dr. Claggett at New York, the four assembled bishops, namely, Provoost, Seabury, White, and Madison, joined in the act; and thus the English and Scottish lines of succession were blended together. Not a single bishop of our Church in this country — and the list is becoming a long and

noble one — has since been ordained who cannot run back on the line of consecrations to Samuel Seabury, first Bishop of Connecticut and of the American Church. We owe to him, in conjunction with the amiable and godly White, provisions in our liturgy which the lapse of a century has endeared to us, and which, we trust, no hand will rashly tear away, as if Scriptural truth can change, and apostolic order and discipline be brought under the dominion and direction of modern doubts and misbeliefs. Let it be our solemn determination to defend the inheritance bequeathed to us, and to preserve in their integrity those bulwarks to which under God the conservation of our privileges and prosperity must be attributed. While we are all examples of peace and patience and Christian moderation, let us not forget or be afraid to do as our fathers did before us, stand up for the right and the truth, never for one moment allowing that a negative creed and latitudinarian formularies will suit well enough the age in which we live and the generations that are to come. Let us be content to linger in the old Church, and around the paths so long trodden, the old Church of the Reformers, — of Cranmer, Latimer, and Ridley, of Hooker, Herbert, and Taylor, of Seabury, White, and Griswold. So shall we be in the ways of holiness and righteousness, “and God, even our own God, shall give us His blessing.”
Amen.

ANNIVERSARY SERMON

IN ST. THOMAS'S CHURCH, NEW HAVEN, ON THE TWENTY-FIFTH ANNIVERSARY OF THE PARISH, EASTER, 1873.

Mark ye well her bulwarks, consider her palaces ; that ye may tell it to the generation following. For this God is our God for ever and ever ; He will be our guide even unto death. PSALM xlviii. 13, 14.

THIS psalm is a song of triumph, in which the strength and glory of Jerusalem are celebrated, and God is acknowledged as a sure refuge. It is a beautiful picture of the security of the Church, centred in Zion, and there is reason to believe that it was composed after the sudden and miraculous overthrow of the army of Sennacherib under the very walls of the Holy City. That proud conqueror had swept the land with his victories, and it seemed to all eyes, except the eye of faith, impossible that the enfeebled garrison in Jerusalem could successfully resist his approach and rise up in triumph. But the Lord of Hosts, who keeps watch and ward over His people, sent the oppressive stillness of death into the vast camp of the Assyrians, and thereby a deliverance was wrought which filled the whole nation with wonder and joy. The temple, the towers, the palaces within the besieged gates, were left in all their beauty, saved from the hand of the spoiler by a mighty miracle ; and the sacred poet, kindling with emotion as he surveys them and thinks of Jehovah, "great and

greatly to be praised," pens what is here entitled a "Song and Psalm for the Sons of Korah."

Some dreadful danger, at least, had been passed, and under images borrowed from the earthly city, newly rescued from her enemies, is described the fabric of the spiritual Jerusalem, wonderfully raised, and as wonderfully preserved. It is one of the special psalms appointed by the Church to be used on Whitsunday, not only because it bears internal evidence that it was designed to be sung in the service of the Temple, but because it speaks of the accomplishment of predictions which relate to the effusion of the Spirit, and the enlargement, establishment and preservation of the kingdom of the Messiah in the Gentile world.

The text is that portion of it which directs attention specially to the beauty and firmness of the old and earthly Jerusalem, and we see in these words that its material glory was to be admired, not so much for the sake of raising the proud shout of deliverance as of transmitting the memory of Jehovah's mercy and protection to future generations.

"Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God forever and ever; He will be our guide even unto death."

Thus it seems evident that the people were to rely upon the objects of faith rather than upon the objects of sense; that the "bulwarks" they were to mark were figuratively the beauty of holiness, the presence of God in His Church, and His precious promises in regard to its perpetuity. Indeed, the destruction of

the Temple in the minds of the Jews was viewed as coeval with the end of the world, or with that new constitution of things which they supposed would take place at the Advent of the Messiah. On one occasion, when the disciples pointed our Saviour with wonder and pride to the great buildings, adorned with goodly stones and gifts, He uttered a prediction that all should be thrown down and not one stone left upon another. God would not be our God forever and ever, and our guide even unto death, if His mercy and protection had been limited to the Temple, and to the metropolis of the whole Jewish nation. The Psalmist, therefore, under the inspiration of the Divine Spirit, must have looked forward to the Christian Church, and seen it founded on the Rock and guarded in its ministry and ordinances by Him who neither slumbers nor sleeps. The inheritance of which faith and hope make this Church the blessed possessor lies in the past and in the future, and one unaltered Author and channel of mercies is visible alike in both the origin and fulfillment of Christian triumph and joy.

The old foundations of the Jewish economy are a part of the "bulwarks" and "palaces" of the new dispensation. We build upon them "in Jesus Christ, the same yesterday, to-day, and forever," and we build upon them with the certain hope that our labor will not be in vain. Though the cycles of God's providence transcend our grasp, "one day being with Him as a thousand years, and a thousand years as one day," yet we may not pause in our work when discouragement overtakes it, nor leave to "the gene-

rations following" an example of the least distrust in the promises of the Gospel. The duty is ours, the fulfillment is His. We are not to be judges of results, for much of the glory of the Church is invisible to mortal eyes, and we cannot, if we would, undraw the veil that hangs before the Eternal Throne. The Church lives without actually beholding the vivifier, and because Christ has promised to be with it "always, even unto the end of the world," its individual members must rejoice to know that the precious inheritance of faith is independent of the success of human speculation. Those who are Christians more in name than in principle — who, though within the walls of the holy temple, worship only in its outer courts — cannot help owning a sympathy with enterprises begun and carried on for the good of souls and the welfare of society.

As each believer is to be a witness of the truth and to vindicate in his person the true worship of God, so the aggregation of believers in parishes should testify by works their love of the Divine law, and preserve, as far as they may, the sacred framework of the Church in its perfectness, and the good deposit of Christian doctrine in its integrity. We commemorate to-day an event which proves that He who undertook the office of Mediator was equal to the mighty work, and did indeed restore that access to God the Father which human transgression had fatally interrupted. We welcome the notes which remind us at this season that the resurrection of Christ is a manifestation of His complete authority over the power of physical decay and death. This doctrine is one of

the "bulwarks" of our faith, — for if it be not true, if Christ be not risen, we should preach in vain, and there would be no "first fruits of them that slept."

The great Easter festival revives for us memories that run back over a period of twenty-five years; and it is well at this point of time to take some notice of our progress as a parish, and of events associated with its prosperity. Not many among you have any personal knowledge of the little company of worshipers that gathered Easter Sunday, April 23, 1848, in the lecture-room near the foot of Orange Street, to participate in the first public services of St. Thomas's Parish, conducted by your present rector. A legal parochial organization had been effected on the 24th of February, two months previous to this date, and the intermediate time had been spent by the projectors in securing a rector and arranging and providing for his support. It was a parish without a house for public worship or a lot on which to build one. The faith of those who originated it was larger than their personal influence or their pecuniary ability, and because the enterprise was thus commenced some honestly feared that it would prove a failure. Before much had been done, and while the new organization was attracting the attention of Episcopalians in the city, a zealous Christian woman, now gone to her rest, was one day asked by a friend "why it was named St. Thomas's Church?" And the rather sarcastic reply was given, that "she did not know, unless it was to indicate the doubtfulness of the project."

At that Easter festival, celebrated when the open-

ing services were held, twenty-five communicants were present, and about thirty families originally composed the congregation. I pass over in this review the usual trials and obstacles which beset all such enterprises in their commencement,—the hired room too narrow for the growing congregation, and every way unchurchlike and uninviting; the cautious steps, taken before the year in which the parish was formed had closed, to purchase this lot on Elm Street, and then the preliminary measures to erect upon it without delay a temporary chapel; the influx of another class of worshipers, and soon the demand for a better, more beautiful and more spacious edifice; the long and earnest consultations touching its erection, the final decision to go forward; and the shelter which we found for ourselves in a “large upper room,” while the work of building the Church was in progress,—all these points I pass over now, because they were principally gathered up on the occasion of our tenth anniversary, and the sermon which contains them, delivered at that time, was printed and made accessible to you.

The last official act of Bishop Brownell in New Haven was to consecrate this Church, on the 19th of April, in Easter week, 1855,—and though he lived for a period of nearly ten years, yet he performed only once again the same service elsewhere. None but those who have gone through the many solitudes and vexations incident to the erection of a house of public worship, and who have witnessed day by day the slowly-rising walls, can really understand, in all their length and breadth, the meaning of the

prophet's words applied to the completion of the second Temple: "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." After having been wanderers for more than a year, we were glad to come back to the spot around which our thoughts had centred, and to take possession of a sanctuary of appropriate architecture, and as tasteful as it is beautiful.

Since the consecration of the Church much has been done for the outward prosperity of the parish, because much remained to be done. A burdensome debt has been removed, — the first great step towards it having been taken in the summer of 1858, when, with the aid of a few friends not belonging to the congregation, — friends who cannot and who will not be forgotten, so long as the records are preserved, — a subscription was commenced, filled up and paid, amounting to \$15,075.

Then the Easter offertory, seven years ago, of about eight thousand dollars, was another evidence of your generosity and self-sacrificing zeal for the improvement of your financial condition. Besides extinguishing a mortgage which had been left upon the land from the date of its purchase, a small fund was thus created for future use, and this fund led you into expenses for the interior decorations and a new organ, which fell but little short of nine thousand dollars. The amount contributed since we have worshiped in this consecrated edifice, for objects within the parish, exclusive of the current expenses and Communion alms, omitting fractions, is \$48,288, and for missionary and charitable purposes without the parish, in the

same time, \$11,191, making a total of \$59,479. It is a satisfaction to feel that we have paid back in the shape of missionary and charitable contributions almost three times the amount received from our few outside friends, when we were weak and needed a little assistance. I trust that, with God's blessing, we shall show in the future how our liberality as a parish in such contributions can "abound more and more." It is a satisfaction to know also, as will be shown by the report of the treasurer to-morrow, that your condition financially was never so good as at this very moment. If those who come after us and take our responsibilities will manage with equal wisdom, and keep the world as much as possible out of the Church; if they will be careful not to be pushed into extravagances of any kind, or made to think that God owns and blesses works and ways which are not described in the letter of His appointment, — then this parish may have a glorious future, and you who have done so much for it hitherto will be remembered, and have a claim of gratitude upon "the generations following."

Probably no one, as he moves on towards the end of his days, has any but pleasurable feelings in recalling his charities, and the good deeds which God has enabled him to do for His house and people. Men, eager for this world's riches, toil night and day to gather them, and make investments in institutions which are occasionally wrecked by mismanagement or dishonesty, — but nothing given for the Lord is ever really lost, or fails to be an element in storing up for the true-hearted believer a good foundation

against the time to come. As it is the duty of the pastor to sympathize with his people in their sorrows and afflictions, so it is his right and privilege to rejoice when he beholds the blessings of a benignant Providence descending upon them, and rich-rewarding gains attending their honest and diversified occupations. But he would be untrue to the Master whom he serves, and unfaithful to the Church of which he is a minister, if he did not often appeal to them in their prosperity, to remember from whom they have received, and to exercise a just stewardship of the things which have only been lent them of the Lord. Because the day of human life is short, he would teach them, what they ought to accept without much persuasion, that the opportunities of usefulness are soon closed, and that the peace and welfare of society demand that they should not forget the scriptural rule, "to whom much is given, of them shall much be required."

It is not, however, in temporalities that we are to look for the best measure of parochial growth. No compact surely can be made between the Church and men of business, that if the one will keep their consciences and take care of their souls, the other will supply the means of supporting and extending Christian ministrations. While Christ would have us faithful stewards and show by our charities that we are alive to the outward beauty and maintenance of His house, this, let me say, is not the highest demand. It is not what He died and rose again for, — not what He instituted His church and appointed His ministry for. He would have us take up the

cross and follow Him. He would have us receive into our hearts the Gospel which we preach, and "by which," as St. Paul says, "ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain."

Hence it is that we place before outward prosperity and first in our ministrations the inner life, the growth in spiritual things, the being blessed and built up in that which is far better than all, the walk of holiness and righteousness. It is hardly possible in a discourse of this kind to avoid some egotism, and you will indulge me, therefore, when I say that I did not come here twenty-five years ago to make a nest for myself, in which to find repose when the infirmities of age should appear. Not to speak of its being a forgetfulness of duty and a violation of solemn vows, it would indicate singular folly and weakness in a minister to do this, since there are so many ways by which the nest might be disturbed, and he shut out from its enjoyment. I came here to do the work of my Master, under a new parochial organization, and I have felt all along a woe impending over me if I preached not the Gospel. However unfaithful I may have been in other respects, you have had no reason to complain of long and frequent absences on my part, nor, thank God, have sicknesses, which are the common lot of us all, prevented the uninterrupted fulfillment of my public duties. Except when I was out of the country for a few months in 1870, only one Communion Sunday in twenty-five years, and then a domestic sorrow detained me from the sanctuary, have you failed to see

me in my place, consecrating those elements which Christ has made the symbols of his dying love.

Our statistics do not show large and sudden accessions, but they show quiet and steady progress. Four hundred and thirty-two have been baptized, — three hundred and forty-eight infants, and eighty-four adults, — two hundred and eighty-eight confirmed, six hundred and eleven admitted and received to the Holy Communion, — the communicants at the present time numbering two hundred and fifty-seven. I have married three hundred and sixty-three couples, and officiated at three hundred and ninety-four funerals. Death and removal make great changes in a congregation during the lapse of a quarter of a century. One vestryman alone remains of those who composed the original officers of the parish, and he was reëlected at your last annual meeting, after having been separated from us for a season ; and besides him, of the first members of the congregation, but three heads of families are now pew-holders in the church. We have sent out from us, to New York and Brooklyn, and other places, families enough to constitute a respectably-sized congregation, and if they have carried with them the instructions which they received here, if they “have kept in memory what was preached unto them,” it is believed they will make their influence felt in their new connections, and so do good in their day and generation. This thought mitigates the pain of separating from those who have long worshiped with us in the same sanctuary, and when they go from us, we cheerfully give them, what they deserve, our best

benedictions. The pain is mitigated too by the fact that others are constantly coming in to supply the vacancies occasioned by their removal.

The last twenty-five years have produced great changes in the relative strength and feeling of the Church in this city, as well as great changes in the city itself. The Episcopal families in New Haven reported in 1848 were 680, and the communicants 831. There are now about 1,250 families, and 2,000 communicants. The church (St. Paul's) whose rector and some of whose influential members doubted at the time the expediency of forming this third parish, and did not hesitate to express their doubts, planted afterwards, under the support and guidance of other counsels, two mission churches in the outskirts of the city, one of which has developed into St. John's parish, and the other into the Church of the Ascension. Christ Church is the fruit of a mission founded under the auspices of Trinity parish in 1854; Grace Church, in the Seventh Ward, is of spontaneous growth; and with this increase in the number of our congregations, and a corresponding increase of ministers, no one rector in this city can ever again be called upon to officiate at so many baptisms, marriages, and funerals as did the late Dr. Croswell.

Changes in the religious bodies outside of us have been very perceptible. The Congregationalists have added to their societies and houses of worship, but not a pastor among them retains the position he held when I came here. All have died, resigned, or been dismissed. The Methodists have increased in numbers and strength, and found it necessary to provide

more room for their adherents. The Baptists, who were broken into two bands twenty-five years ago, have come together, and the pastor, whose ministry in New Haven antedates my own about two years, is over the united congregation, and the house of worship which his people formerly occupied has become the resting place of a body of Universalists. The Baptists have also formed a new society and erected lately a somewhat expensive edifice in the western part of the city. The Roman Catholics in 1848 had but one church, a small wooden building near the General Hospital, which was burned down the same year. Now they have three large and durable structures, filled mainly with devotees who brought their faith with them from the old country. The Protestant foreign element has created a demand for German and Lutheran churches, and the Jews, who are everywhere in the world, have become possessed of one large synagogue, and within the past week another and smaller one has been opened.

The progress of the city in the same period has been great. The population has trebled, and the advance in wealth and public improvements can only be measured by going back and comparing the past with the present. It must be owned that the Episcopal Church in New Haven has done no more than keep pace with the growth of the town. In common with other Christian bodies, it has had evils to contend with which have served to deaden its true life. The late civil war, that rocked the nation to its centre, not only checked for the time the prosperous business of the place, but left here as elsewhere a

legacy of sufferings, sorrows, and bereavements. Though, in the providence of God, it settled political questions forever which had long been perplexing, yet out of that momentous struggle has issued a brood of uncomputed mischiefs overspreading the land, and working injury in various ways to the cause of pure and undefiled religion. The greed for gain, the spirit of speculation, the extravagances of living, consequent upon suddenly acquired wealth; the intense worldliness which is confined to no class; the blunted moral sense of public servants, reaching down from the higher to the lower stations; the awful desecration of the Christian Sabbath, the neglect of God's house; the forgetfulness in families that there is a retribution for the infraction of His laws; the sensuality which runs into absolute and direct vice; the latent skepticism of scientists, the misbeliefs of men and women, the sneers at virtue, the denials of truth; the cold scorn of the doctrine of the Cross of Christ in all its simplicity and soul-dividing power, — what are these but hindrances to the work of the ministry and the progress of the Church?

This is certainly a very important and interesting period in which to live. Our lot is cast in an age of movement and quickened impulses, and religious thought has not the sobriety of former years. It has taken on many new and strange aspects, but we are not to be dismayed by them, or by what some appear to regard as dangers of the gravest character. "God is our God for ever and ever." The old truths remain, the old promises stand, and it is our wisdom as well as our safety to cherish them; to abide steadfastly and

unitedly, as in years gone, by the Church, by that which is well known and well approved in faith and practice. "Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following."

We cannot expect in such an age to pursue in everything the precise steps of our fathers. They loved, for example, — because it was the fashion of the day, or because they could not build any better, — the plain wooden churches of half a century ago, with uncomfortable pews and inconvenient chancel arrangements; and they sung to the music of the flute, the clarionet, and the bass viol, — but he would be a churchman of singular tastes and conformation who should be willing to go back to these, and give up our improved churches and chancels; and the sound of the organ which is designed to accompany the voice and help the people, — "yea, all the people praise Thee, O God." What we may, and ought to imitate them in is a simplicity of devotion, and a reverence and affection for the venerable formularies of our faith. We ought to hold fast the treasures we have received, and transmit them to "the generations following" as they have come to us, — neither misled with the idea that any mortal can think out a new Gospel and change the rule of Christian duty, nor giving subjection for one hour to minds that would bury the truth in doubts or speak disparagingly of the teachings of the Church. If in any respect we have had opportunities of rising to a better tone of religious or church feeling than our fathers, let us be thankful, and pray God to bless and keep us in all

the ways of truth and righteousness, that our works and charities may be perfect and entire, wanting nothing. Let us continue in the things which we have learned and been assured of, and let us lift up our souls to God, the Holy Ghost, that He may breathe over them His renewing influences. We need Divine help as much to enable us to live, as we need it to strengthen us to die. The Gospel is for life, not for death,—and the more we soar upward to the mercy-seat now, the better prepared shall we be to endure days of trial, and the firmer and truer will be the strength and beauty of our Christian life,—just as the forest tree which, while flinging its trunk and branches high towards the heavens, strikes its roots for safety and nourishment ever deeper and deeper into the soil beneath.

I have already referred to the changes which death and removal make in a congregation during the lapse of a quarter of a century. There are others which have not been noted,—for among the men and women before me to-day are some of the children whom I have taken in my arms and crossed in baptism. They have entered upon those “waves of this troublesome world,” which we prayed here at the font that they might so pass, “being steadfast in faith, joyful in hope, and rooted in charity,” as finally to “come to the land of everlasting life.” Not a few reached that land before they had learned to know a parent’s love, and in each of those who have grown or are growing up, we begin to read an answer to the question which, in spite of us, will sometimes rush through the mind when the Christian name is given,

— the question which was once asked in fear concerning the forerunner of Christ, — “What manner of child shall this be?” The pastor who has stood for almost a generation in the same place cannot but have peculiar solicitude for the young of his flock. He would see them in the path of life. He would see them all ratifying and renewing their baptismal vows in the apostolic rite of confirmation, all coming in due time to strengthen and refresh their souls in the blessed sacrament of the Lord’s Supper, because he remembers that the hope of the Church for the future is in them; and if they are negligent of religious duties and find no pleasure in piety, how can he be without gloomy and sorrowful apprehensions?

It is full time to close this discourse, and I will not detain you longer than to say, that this hour, with all the joy of the Easter festival, is crowded for me with strange yet holy memories. Some of them, like domestic privacies, are too sacred to be mentioned, and others are too personal. What the next twenty-five years will be or will produce for the parish, not many of us who have passed the meridian of life will survive to know. It is morally certain before that period closes another rector will stand in my place, and while he may be more faithful in some things and more diligent in others, he cannot be more self-sacrificing than I have been, or more devoted to your parochial and spiritual prosperity. I bless God that, with rare exceptions, you have not been a people with itching ears, and I desire here and now to thank you for standing by me and this Church in the days of trial, and allowing no slight and unworthy reasons

to separate you from our services and take you to other Christian homes in the city. I bear in grateful remembrance all your kindnesses, your faithfulness in critical moments, and your zeal for the good of your fellow-men, and for the honor and glory of God. May He have us in His keeping, and may it be our blessing to be built up in Him that is true, even in His Son Jesus Christ. Amen.

PRIVILEGE AND DUTY.

SERMON AT THE RE-CONSECRATION OF ST. PETER'S CHURCH,
CHESHIRE, FEBRUARY 24, 1876.

But as for me, I will come into thy house in the multitude of thy mercy: and in thy fear will I worship toward thy holy temple.—
PSALM v. 7.

It was from this text that Bishop Brownell preached one of his most finished and instructive sermons, when he consecrated St. Peter's Church, Cheshire, on Saturday the first day of August, 1840. There are some here this morning who, like myself, will remember that occasion without remembering much that was said,—some who can recall the fears, the anxieties, the prayers, the self-denials, and the pain of rending old historic associations which attended the demolition of a venerable wooden edifice, and the erection in its place of a neat, more commodious, and substantial brick church. I never read and pause in meditation over the text, except I find my thoughts running back to Cheshire,—first to that service of consecration, and then to an incident of personal history which was a simple and beautiful commentary on the words of the Psalmist. For in the days of my youthful ministry here, there lived just over the river, as you call it, an aged mother in Israel,¹ whose infirmities detained her

¹ Mrs. Phineas Ives.

from the house of God, and whose faith was sorely tried in her latest years by the defection of her sons from the communion in which they had been born and nurtured. It was her invariable custom on Sundays and Christmas to watch the passing hours, and when the time for the minister to begin the public service had arrived, she opened her cherished prayer-book, and, turning her face toward the village church, joined with heart and soul in the devotions as though bodily present among the worshipers. "But why," was the remark once made to her, "do you turn your face toward the sanctuary?" Quick as thought she replied, "Oh, you know what David says, 'and in thy fear will I worship toward thy holy temple.'"

Worshiping toward *thy holy temple*, or, as a marginal reading has it in this connection, toward *the temple of thy holiness*, was a custom to which there is frequent reference in the Old Testament. Solomon makes it prominent in his prayer at the dedication of the temple on Mount Zion; and Daniel, in whose affections Jerusalem was linked with the worship which had descended from earlier ages, when he knew that the fatal writing was signed which doomed him to destruction in a den of lions, "went into his house; and, his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

For the purpose of our discourse, no critical observations on the contents or authorship of this Psalm need be offered. It is a morning hymn, throughout which there breathes a strong feeling that God is

pledged by His righteous character to bless and defend the upright. Very naturally, we may understand David, in the text, to be speaking of the literal structure, whether tabernacle or temple, and he had access to it because the King of kings, of His grace and goodness, permitted him to draw near, and, having placed himself in sharp contrast with the workers of iniquity, he drew near with that reverential awe which becomes every true worshiper. Bishop Lowth translates, "But I, in the abundance of thy mercy, come into thy house; in fear of Thee, I worship at thy holy temple," — thus expressing the Hebrew future by the present, and indicating not so much the man's design as his privilege and his constant practice.

Without further introduction let me direct your special attention : —

First, to the multitude of your mercies as Christian worshipers in these days ;

And secondly, to the duty of reverence and godly fear in the house of the Lord.

I do not propose by way of comparison to dwell, under the first head, on the peculiar restrictions of the ancient Jewish religion. There is no one spot now which has the promise of extraordinary divine manifestations; there is no holy temple on the mount which can be regarded as the presence-chamber of the Almighty, where He has fixed His glorious name, and where He declares, as of old, that He will receive and answer petitions from all places under heaven. It is enough to know that the redemptive work of Christ was wrought for the whole human family, for the Jew and the Gentile, for the bond and the free ;

and that the Christian Church, with benedictions wide as the world, invites her children everywhere to pray unto God, who has promised that when two or three are gathered together in His name, He will grant their requests.

But what are your privileges to-day, my brethren, as Christian worshipers in this land of ours? Not many pages of history need be turned back before we come to the settlement of New England by a people who, with sterling virtues and a mingled spirit of liberty and adventure, sought to establish a religious system that rejected the use of a Liturgy, and broke the chain of holy succession from the martyrs and bishops of the early Church of England. The creed and prayers of our mother in the faith were not heard in the rude houses erected by our forefathers for the worship of God, and the utmost pains were taken to prevent a revival of reverence and affection for the old altars among those who could not altogether forget their ancestry and the homes and associations which they had left behind. And when, in the ordering of Divine Providence, this revival came, and there was a turning here and there to Episcopacy of ministers and people, what a battle was fought to vindicate liberty of conscience, and obtain the sweet boon which Mrs. Hemans calls, —

“Freedom to worship God.”

In the single colony of Connecticut, one hundred and fifty years ago, the ground was debated step by step, and inch by inch, — the ground which divided the Churchman from the Puritan; and jealousies and

religious animosities sprang up that often alienated families from each other, and disturbed the peace and happiness of neighborhoods. Those asperities of feeling were finally in a measure worn off, the rights contended for were allowed, and taxes to support the Standing Order remitted, and then the Church of England in Connecticut, which is ours to-day, began to lift her head, and to be recognized as the keeper of Holy Writ, and a teacher of "things that become sound doctrine."

But still how few were the mercies, how slender the privileges, which they possessed who broke away from the rules of the prevailing religious body, and attached themselves to the venerable communion of the home government! The Society for the Propagation of the Gospel in Foreign Parts, to which "under God" we, as a Church, "are indebted for our first foundation and a long continuance of nursing care and protection," sent missionaries into Connecticut, who baptized, preached, and administered the Holy Communion in town-houses and private dwellings, until little wooden barn-like structures, which were all the poverty of the people could provide, rose among the hills and valleys, and echoed henceforth with the voices of earnest worshipers. One such little edifice was erected on this spot in 1760, and then as time went on, and the flock of the wandering shepherd grew, it was succeeded by another of increased dimensions, and again it was enlarged, and the place and the parish made more important by the establishment here, under the auspices of the first Bishop of Connecticut, of the first diocesan school of our Church in this country.

I sometimes in my own mind compare the privileges of Christian worshipers a century or even half a century ago with those enjoyed by all classes of people in these luxurious and extravagant times. A mother, walking to the house of God and carrying in her arms an infant to be baptized, or both parents mounted upon a horse, the father holding before him the child, and the mother behind upon a pillion, the comfortless condition of the sanctuary, the naked floor, the bare seats, the unplastered ceilings and sides, the absence of all conveniences for the officiating minister and for the rubrical rendering of divine service, the high pulpit and the high breast-work in front for a prayer-desk, the sonorous pitch-pipe to elevate the key of the tune, or at best the bass-viol and clarionet to accompany the singers,—how all these things appear to us in a day of convenient and handsome land carriages, of costly churches, warmed, cushioned, carpeted, and richly decorated, of spacious chancels, and adjoining vestry-rooms, of pealing organs, and cultivated choirs!

It is a good place to mention now that it was in this parish that early, if not the earliest, steps in Connecticut were taken to introduce the practice of chanting and singing of anthems,—steps which were met elsewhere at first with strong and very decided objections. Under the guidance of the rector,¹ whose

¹ Rev. Reuben Ives. He was a native of Cheshire, and married Susannah Anna Maria, a daughter of the Rev. John R. Marshall of Woodbury, on Sunday, January 25, 1789, four days after the death of her father. The old parsonage, once occupied by Mr. Marshall, and where ten of the clergy of Connecticut met on the 25th of March, 1783,

graceful memorial has been erected here to remind you of his fidelity and long-continued service, the young of the congregation were collected and trained in this species of sacred music; and soon the parts prescribed in the Prayer Book to be "said or sung," the anthems and doxologies, were loved as much, when musically rendered, as the metrical psalms and hymns.

But I must carry you on to other thoughts and contemplations. How little did the good prelate, to whose consecration sermon allusion has been made, foresee the great changes and improvements that would come to this church and place in the lapse of a single generation! Twelve years ago, when I had been away from you about that length of time, in another field of labor, it was my privilege to return and preach the sermon at the re-opening of this building, beautified then by an added chancel, a memorial window, an enriched ceiling, and various inner adorn-

and selected a fit person for the Episcopal office, is still standing, — an interesting historic relic of the last century.

It may be added that Dr. George Grub, in his *Ecclesiastical History of Scotland*, vol. iv. p. 99, thus speaks of the spot where the first Bishop of Connecticut was consecrated: —

"Dr. Seabury was consecrated in the upper room of a house in Long-acre, Aberdeen, which, according to the exigencies of that time, was used partly as a chapel, partly as the residence of Bishop Skinner, and on the site of which a chapel, now [1870] occupied by the Wesleyans, was built in 1795."

In a letter to the author, dated August 5, 1875, Dr. Grub says: "The Methodist chapel in Longacre is not now used for any religious purpose whatever, having been sold recently by the Wesleyans on erecting a new chapel. The building on the site of the Methodist chapel, where Seabury's consecration took place, was built by Bishop John Skinner as a dwelling house for himself and a place of meeting for his congregation. Neither it, nor its successor on the same site, was ever consecrated."

ments and improvements. And now I am here again to mark the gratifying tokens of life and advancement, and to find the second temple so exceeding in glory the first that one can hardly comprehend that he stands on the old spot and is surrounded by the old associations. The whole interior, the enlarged space, the new arrangements of nave, the comfortable sittings, the more elegant means of lighting for evening services, the modest, yet becoming tributes of respect and affection as shown in the memorial windows, — all are proofs that the rector has been energetic and had a mind to work, and that God has put it into the hearts of the people and of kind friends to work also.

As intimately connected with the relations and prosperity of the parish it should not be forgotten that our diocesan institution — the “Episcopal Academy” — has passed under the diligent hand of improvement. There was no Bronson or Horton Hall twelve years ago, and much cause have we for gratitude that both of these have come to us in such admirable forms, and that the fire which burned the pile of wooden buildings did not consume the zeal of the principal, or deter him from moving on in the great work of Christian education. With all its attendant solitudes, there was a “multitude of mercies” to be thankful for in that conflagration.¹

¹ On the morning of September 25, 1873, the large boarding-house constructed of wood, with the buildings attached, was destroyed by fire, the pupils and inmates escaping unhurt and much of the furniture and valuables being saved. It was immediately replaced with a new and handsome edifice of brick, and named, by the trustees of the institution-Horton Hall. It has all the modern improvements, and is not only com-

But it is time to proceed to the second topic proposed, namely, the duty of reverence and godly fear in the house of the Lord.

Hooker says, "The very majesty and holiness of the place where God is worshiped hath in regard of us great virtue, force, and efficacy, for that it serveth as a sensible help to stir up devotion, and, in that respect, no doubt bettereth even our holiest and best actions in this kind."¹ Consecration signifies the setting apart or devoting of anything to God, and a building erected by human instruments with human hands is thus offered to his service, and henceforth it is His and His only. It is dedicated to His worship and to all the uses and offices of religion: it is for Holy Baptism and the Holy Eucharist, for Catechising and Confirmation, for the Solemnization of Matrimony and the Burial of the Dead; for reading the Word and instruction in the same; and especially, because most commonly, for the oblation of prayer and praise, of confession, of thanksgiving, and of supplication. For whatever public use a ministry in the Protestant Episcopal Church is designed, to that use this house of God is forever set apart, and it cannot be appropriated to any secular or alien purposes without violating the trust committed in good faith

plete in its arrangements, but fitted for the accommodation of a large number of pupils.

Bronson Hall was erected in 1867, a former student of the academy — Mr. H. N. Slater, of Rhode Island — giving \$5,000 towards it, and an equal sum being contributed by friends and churchmen in Connecticut. It contains the chapel, which has been duly set apart for religious services.

¹ Complete Works, American ed., vol. i. p. 314.

to the hands of its present guardians, and through them to the stewardship of succeeding generations. How becoming therefore are reverence and godly fear in this place, and how careful should you be to enter it in a spirit of worship, and to hallow it by close communion with God and deep self-abasement! Our customs and forms of devotion are not meaningless. In the ancient worship of the temple, we learn in Scripture that there was order; there were great splendor and much sacred pomp; there was abundance of music; there was kneeling in prayer, particularly of the more earnest kind; there was standing in praise, and every dignified ceremony that could aid the mind by outward association. This was the public worship that came under the eye of God's inspired psalmists and prophets, and it was this that our Saviour attended, always giving it his entire countenance, and not requiring his disciples to abandon it, so that for many years after his ascension into heaven the apostles and Jewish Christians continued to frequent the courts of the Lord on Mount Zion. The worship of Christian churches was, to a great extent, modeled by their apostolic founders on those parts of the temple service which were not abolished; and we have therefore what is tantamount to divine authority for the essential features of a Liturgy, of a prepared worship, of reasonable and edifying ceremonies, and of bodily homage. Soundness in doctrine requires that we "take with us words when we approach the Lord." The argument of ignorant enthusiasm, that precomposed forms as to the subjects for prayer and the expressions to be used, prevent

the heart from being moved by the Holy Spirit, is unworthy of a moment's consideration. God forbade of old the minutest blemish in an animal sacrifice, and it is equally proper that we guard against any fault or imperfection in the sacrifices of our lips. Both the affection of the soul, and the language in which it is offered up, should be as worthy as man can render them of that great and perfect Being whom they are intended to honor. Use the forms rightly, my brethren, and reverence and godly fear in the house of the Lord will surely follow. Formality is produced by the weakness or depravity of our nature, making us laggard, reluctant, inattentive in religious duties, yet satisfied when they have been thus heartlessly performed. To guard against this is one of the prime objects of a true worshiper; and the place rich in associations the best fitted to raise and purify his thoughts and to give life and energy to his prayers, he will be careful never to desecrate by frivolous conversation and worldly amusement and vanity. "The Lord is in His holy temple, let all the earth keep silence before Him," — *silence*, as to the distracting cares of business and the calls of pleasure; and let the worshiper here be impressed with sacred awe, in view of the majestic truth that "the high and lofty One that inhabiteth eternity, whose name is Holy," deigns to "dwell with him also that is of a contrite and humble spirit." A recognition of the place as something more than an ordinary secular edifice — how impressive it is! The stranger unaccustomed to our services has been struck with the manner of the devout Christian, entering the sanctuary and kneel-

ing for a few moments in silence as he reaches his seat, to say to himself, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength and my Redeemer!" and when all has closed for that time, when the last notes of the pealing organ, with the voices of the singers, have died away, and the benediction of the pastor is lingering in echoes along the aisles and arches, how beautiful, how becoming is the momentary stillness of the great congregation, bowing as one man to offer their secret prayers for a blessing on the preached word, and for the pardon of any imperfection in the day's services!

But I must not detain you longer with these or other thoughts that might be uttered on this occasion. It need not be repeated, my brethren, that you have manifold privileges for which to be grateful. God in His Providence has brought you to this hour, and given you the mind and the means to adore Him for His love, and to honor Him with "good deeds done for His house and for the offices thereof." It is not the unmeaning word of flattery to say: You have a beautiful church; you have made it attractive to the outward eye; you have supplied it with everything calculated to render public worship uplifting and holy; and now let me entreat you to press to its portals:—

" Oh! gather whenceso'er ye safely may
The help which slackening piety requires,
Nor deem that he perforce must go astray,
Who treads upon the footmarks of his sires."

Be not disposed to lean too much upon him who

is over you in the Lord for prosperity as a parish, or for advancement in the spiritual life. In the great work of gathering in the nations and fixing the religion of Jesus Christ in the households and hearts of men, the Almighty makes use, not of lofty angels who have kept their first estate, but of the fallen and the feeble, who are themselves in perils, — themselves but wrestlers for immortality. The treasure of the ministry we know is in earthen vessels. It is subject to decay and liable to removal, but the Church abides, and the great Head of the Church continues to be in all places her sure support and comfort. Since the foundation of this parish, there has been but one rector whose term of office in it extended above thirty years, and that was Reuben Ives. In looking over lately the list of clergy in Connecticut, I was surprised to find how few have been in their parishes years enough to be able to present for confirmation the youth whom, as infants, they took in their arms and crossed in baptism.

My brethren, God speaks to us both through circumstances and in the sanctuary of conscience with equal clearness. Hear Him now and always. For the day approaches when you must "cease from good works" and leave to your children the heritage of your responsibilities. May your life temporal be followed by the life eternal. Grant it, God of our salvation, for thy mercy's sake in Jesus Christ: and to Thee, Father, Son, and Holy Ghost, let there be ascribed as most justly due all praise, might, majesty, glory, and dominion, henceforth and forevermore. Amen.

BISHOP BERKELEY.

FROM THE "CHURCH REVIEW," OCTOBER, 1881.

A ROMANTIC interest attaches to the name of this great man. The history of his sojourn in America is becoming better known, and the purity and sublimity of his motives in the enterprise which he projected are now more highly appreciated.

The new life of him¹ by Professor Fraser of the University of Edinburgh contains some interesting facts not to be found in his larger work, first issued from the Clarendon Press ten years ago.² His father, William Berkeley, an Irishman by birth and an Englishman by descent, is said to have occupied a cottage adjoining the ancient Castle of Dysert, in the County of Kilkenny; but no particulars of his lineage, and very few of the boyhood and early education of his philosophical son, who was the eldest of six brothers, can now be gathered. George was for four years a pupil in the Kilkenny school, noted for its learned masters, and had among his companions Thomas Prior, the philanthropist, who continued without interrup-

¹ *Berkeley*, by A. Campbell Fraser, LL.D., Professor of Logic and Metaphysics in the University of Edinburgh. William Blackwood & Sons. 1881.

² *Life and Letters of George Berkeley, D.D., formerly Bishop of Cloyne; and an account of his Philosophy*, etc. By Alexander Campbell Fraser, M. A. Oxford: Clarendon Press, 8vo. 1871.

tion to be his friend and correspondent for a half century.

Kilkenny was a picturesque region, watered by the river Nore, and he left it in March, 1700, when he was fifteen years of age, to matriculate at Trinity College, Dublin. Here he passed the next thirteen years of his life, and was busy in the preparation of works which laid the foundation of his future fame. He was made Bachelor of Arts in 1704, and took his Master's degree in 1707, being admitted in this same year to a junior fellowship. He discharged the duties of a tutor, Greek lecturer, and junior dean, and whether it entered into the design of his friends in educating him at the University that he should pursue theological studies does not appear. But on the first of February, 1709, with six other candidates, he was ordained a deacon by Dr. Ashe, Bishop of Clogher, in the old chapel of Trinity College. He took no parochial charge, but remained at the University, and limited his ministerial service to occasional sermons on subjects connected with his moral and philosophical studies. "As a preacher," says his biographer, "his discourses were carefully reasoned, and in beautifully simple language they occasionally present great thoughts without any marked theological bias."

During his residence at the University, Berkeley was brought in contact with men of distinguished culture and noted philosophical genius. The head of the institution, Dr. Peter Browne, afterwards Bishop of Cork, was a vigorous antagonist of the free-thinking Toland, and examined critically the celebrated "Essay on the Human Understanding," by John Locke, a work

introduced in the course of study at the university, and well known to philosophical readers in the undergraduate days of Berkeley. William King, translated from the See of Derry to Dublin in 1702, and made Archbishop, was another eminent inquirer into speculative science and the laws of thought, and became famous as the author of the treatise entitled "*De Origine Mali*," which was sharply controverted by the pens of Bayne and Leibnitz. Surrounded by these and other intellectual lights, it was no wonder that Berkeley lingered in Dublin and nurtured his ideal philosophy. His first publication with his name affixed appeared in 1709, and was modestly entitled "*An Essay Towards a New Theory of Vision*." "It was an attempt," says Professor Fraser, "towards the psychology of our sensations, but directed immediately to the most comprehensive sense of all, and intended to eradicate a deep-rooted prejudice. If it halts in its metaphysics, and if its physiology is defective, it proclaims in psychology what has since been accepted as a great discovery, which involves subtle applications of the laws of mental association in the formation of habits."

A second edition of it was issued before the end of the year, which was shortly followed by a "*Treatise Concerning the Principles of Human Knowledge*;" and Berkeley, anxious to make his discoveries known, and not satisfied with the provincial audience of Ireland, courted the opinion of the great thinking men in London, and sent copies of his latest work to several of them, in the hope that it might draw forth their criticism, if not their approval. It was not a time when

subjects of this nature were discussed in literary periodicals as now, and hence in putting forth his bold speculations, and inviting the philosophical world to new conceptions of the substance of matter, he had no other way of getting at the opinion of men than by private correspondence and the intervention of personal friends. He deprecated the idea of being confounded with the skeptics who doubt the existence of sensible things; and writing to Sir John Percival in 1710, he said, with a keen foresight of objections that might be raised: "If it shall at any time be in your way to discourse your friends on the subject of my book, I entreat you not to take notice to them that I deny the being of Matter in it, but only that it is a treatise on the principles of human knowledge, designed to promote true knowledge and religion, particularly in opposition to those philosophers who vent dangerous notions with regard to the existence of God and the natural immortality of the soul, both which I have endeavored to demonstrate in a way not hitherto made use of."

Berkeley was disappointed at the reception of his work by the highest English authority in metaphysics then living — Dr. Samuel Clarke — and by William Whiston, as noted afterwards for his religious heresies as at that time for his mathematical genius, — each of whom he had complimented with a copy. He would have gladly drawn them into a correspondence or dispute with him, but they declined, especially Clarke, who though not appearing to believe his conclusions, was yet reluctant to write out his thoughts and "shock any one whose opinion on things of this

nature differed from his own." Feeling that he had been misunderstood, and annoyed by objections to the theory of immaterialism which had reached him through his friends, he began, not long after the publication of the "Treatise on Human Knowledge," to prepare a volume entitled "Dialogues between Hylas and Philonous, the Design of which is plainly to demonstrate the Reality and Perfection of Human Knowledge, the Incorporeal Nature of the Soul, and the Immediate Providence of a Deity, in Opposition to Skeptics and Atheists."

In the beginning of the year 1713 Berkeley took his departure from Dublin, and appeared in London, where his "Dialogues" were published the ensuing summer. This was a new intellectual world to him, and brought him into association with some of the distinguished wits of the age of Queen Anne. Richard Steele and Dean Swift, both countrymen of his, welcomed him to the metropolis, and sought opportunities to introduce him into the society of their literary friends. Swift presented him at court to Lord Berkeley, for whom he had been private chaplain and secretary, and in doing so he is said to have used these characteristic words: "My Lord, here is a young gentleman of your family. I can assure your lordship it is a much greater honor to you to be related to him than to him to be related to you."

He was brought in contact with Anthony Collins, and heard him announce at one of the infidel clubs that he was able to demonstrate the impossibility of the existence of God,—a strange announcement, which Berkeley, who was there as an observer, subse-

quently controverted when he was writing satirical essays against the free-thinkers in Steele's new paper, called the "Guardian." Pope and Addison were among his London acquaintances, and the circle of wits and politicians who mingled freely together at that time was widened by other names, which hold a conspicuous place in the history of English literature. Addison arranged for a meeting between him and Samuel Clarke, the metaphysical divine whom he had in vain tried three years before, through Sir John Percival, to draw forth into a refutation of his arguments, or rather into a statement of the objections which might be raised to his "Treatise on Human Knowledge." The issue of the meeting was unsatisfactory, and the Berkeleyan philosophy appeared to be becoming more and more a subject of ridicule with some of the London wits. What he could not gain, however, for his idealism he readily gained for himself, — a favorable reception among those who formed his acquaintance. He had a magnetism about him which few were able to resist. The kindness of his heart and the fascination of his manner were indescribable. When Lord Berkeley introduced him to Francis Atterbury, and after the interview asked the bishop, "Does my cousin answer your expectations?" Atterbury lifted up his hands in astonishment and said, "So much understanding, so much knowledge, so much innocence, and such humility I did not think had been the portion of any but angels till I saw this gentleman."

Through Swift he was probably made known to Mrs. Vanhomrigh and her daughter, the famous and unhappy Vanessa, who were settled in their house in

Bury Street, near the lodgings of the eccentric dean, and where the romance commenced which ended in a material improvement of the fortunes of Berkeley. It does not appear that he took him to see the ladies, at whose residence, as he wrote to Stella, he himself "loitered hot and lazy after his morning's work," and frequently dined "out of mere listlessness." He could only have mentioned his name to them as a man of remarkable wisdom and power.

The spring and the summer had passed away, and his leave of absence from the university had expired, when the Earl of Peterborough, then one of the most illustrious characters in Europe, was appointed Ambassador Extraordinary to the King of Sicily, and offered to Berkeley the place of private chaplain and secretary. He gladly accepted it, and a dispensation, which was necessary for a longer absence from Dublin, was granted by the crown for leave to travel and live abroad two years without forfeiting any rights and advantages belonging to his fellowship. His first letter from the Continent was dated November 25, 1713, and addressed to his Kilkenny friend, Thomas Prior. But the mission was suddenly terminated by the death of Queen Anne, on the 1st of August, 1714, — an event which changed the whole aspect of political affairs in England, and led to the dissolution of the Tory ministry and the recall of the Earl of Peterborough. It destroyed, too, all chance of Berkeley's preferment in the Church through his lordship or Swift, and he returned to London and spent the next two years in the metropolis, "with congenial retreats now and then into the soft scenes of the midland and southern counties."

Late in the autumn of 1716, he was again on his way to Italy,—this time in the capacity of a traveling tutor to the son of Dr. Ashe, the Bishop of Clogher, by whom nine years before he had been admitted to holy orders. He now, to some extent, suspended the pursuit of philosophical studies and turned his thoughts to Italian scenery,—to medals and statues, pictures and architecture, which everywhere met his view. His biographer says: “He was particularly interested in Sicily, and collected materials for a natural history of the island, which were lost with other manuscripts on the passage to Naples.” After an absence of almost a lustrum he returned to England, and if he set out on his travels immediately after the issue of his three “Dialogues on the Nature of the Material World,” he ended them with the publication of a Latin dissertation, “De Motu,” which he finished at Lyons, on his way home from Italy, and which may have been directly prompted by the proposal of the French Royal Academy of a prize for the best essay on the “Cause of Motion,”—a subject suited to the taste of Berkeley, and exactly in the line of his early speculations. Whether it was presented to the Academy is not known, but it is certain the prize was given to another.

On reaching London he found the nation plunged into the confusion and distress that followed the bursting of the South Sea bubble,—a wild commercial scheme which excited the most surprising expectations of a secular millennium, and was indirectly indorsed by both Houses of Parliament against the solemn remonstrances of Walpole. “He now threw

himself," says Professor Fraser, "with his usual impetuosity, but with a direct practical purpose, into the social and economical difficulties of the time, and the condition of England became his dominant interest. He was shocked by the prevailing tone of social morals. He seemed to see himself living in a generation averse to all lofty ideals, with whom the extreme of prudential secularism had superseded the fanatical spiritualism of the preceding age. He was in collision with the bad elements of the eighteenth century. A commercial crisis had brought them out, and this was then a novelty." He wrote an "Essay towards Preventing the Ruin of Great Britain," which was published in 1721, and gave in it the first intimations of his longing for a state of society nearer that pure ideal which afterwards intermingled so largely with what he thought and attempted. Some changes among his London acquaintances had taken place during his absence. Atterbury, as Dean of Westminster, in his prelate's robes, had officiated at the burial of Addison in the Chapel of Henry VII.; Swift was in Dublin, and Steele, with broken health and impaired fortune, had retired to his country-seat near Cærmarthon in Wales. But Pope was in Twickenham, and invited him to his residence. Clarke was still attracting attention by discoursing on philosophical theology in St. James's, Westminster, and Sherlock and Butler were both rising to higher and more honorable positions in the Church.

In the autumn of 1721 he was back at his old academic home in Trinity College, after having been away from Ireland for a period of more than eight

years. "I had no sooner set foot on shore," he wrote to Lord Percival, "than I heard that the Deanery of Dromore was vacant, with £500 a year and a sinecure, — a circumstance that recommends it to me beyond any preferment in the kingdom, though there are some deaneries of twice that value." Through the influence of friends his patent for its possession passed the great seal in February, but the bishop of the diocese claimed the right of nomination, and a lawsuit ensued, in which Berkeley engaged with small chance of winning his case, — employing "eight lawyers," and going to London to inform himself on some legal points not well understood in Ireland. The suit dragged its slow length along, and was still undecided in May, 1724, when by the good offices of Lady Percival he was presented with a more valuable living than Dromore. "Yesterday," he said, writing under that date to a friend, "I received my patent for the best deanery in this kingdom, that of Derry. It is said to be worth £1,500 per annum, but I do not consider it with a view to enriching myself. I shall be perfectly contented if it facilitates and recommends my scheme of Bermuda."

The "scheme of Bermuda" had taken shape in his mind two years before, and was nothing less than a plan to found a college in some convenient part of the West Indies, where English youth of the plantations might be educated to supply their churches with pastors of good morals and good learning, and where a "number of young American savages might also be educated till they had taken the degree of Master of Arts." He put his thoughts upon this scheme with

wonderful intensity, and turned every personal advantage in the channel of its support. It set him above soliciting with earnestness any preferment in Great Britain. Shortly prior to being made Dean of Derry, a curious piece of good fortune befell him in an unexpected way.

After the death of her mother in 1717, Hester Vanhomrigh, the unhappy Vanessa of Swift, settled upon her estate at Marley Abbey, ten miles from Dublin, and discovering that the dean had disappointed her and privately married Stella, she revoked the will which made him her heir, and dying broken-hearted in May, 1723, left her property to be divided between Berkeley and a gentleman who afterwards became an Irish judge. This was a new stimulant to the Bermuda enterprise, and providentially relieved him of any pecuniary anxiety. He wrote to Lord Percival a few days after learning of the bequest: "Here is something that will surprise your lordship, as it doth me. Mrs. Hester Vanhomrigh, a lady to whom I was a perfect stranger, having never in the whole course of my life exchanged a word with her, died on Sunday night. Yesterday her will was opened, by which it appears that I am constituted executor, the advantage whereof is computed by those who understand her affairs to be worth £3,000; if a suit she had be carried it will be considerably more."

With the deanery of Derry which, as before shown, came the next year, he was now prepared to urge his favorite scheme, and went to London to solicit subscriptions, and the protection and patronage of the government. Swift recommended him to Lord Car-

teret, who was soon to become Lord Lieutenant of Ireland, in a characteristic letter which thus describes the zeal and purpose of Berkeley: "He is an absolute philosopher with regard to money, titles, and power; and for three years past he has been struck with a notion of founding a University at Bermuda by a charter from the Crown. He has seduced several of the hopefulest young Clergymen and others here, many of them well-provided for, and all in the fairest way of preferment; but in England his conquests are greater, and I doubt will spread very far this winter. He showed me a little tract which he designs to publish, and there your Excellency will see his whole scheme of a life, academico-philosophical (I shall make you remember what you were) of a college founded for Indian scholars and missionaries, where he most exorbitantly proposes a whole hundred pounds a year for himself, forty pounds for a Fellow, and ten for a Student. His heart will break if his Deanery be not taken from him and left to your Excellency's disposal. I discouraged him by the coldness of courts, and ministers who will interpret all this as impossible and a vision; but nothing will do. And, therefore, I humbly entreat your Excellency either to use such persuasions as will keep one of the first men in the kingdom for learning and virtue, quiet at home, or assist him by your credit to compass his romantic design."

Berkeley was eminently successful in presenting his scheme in London, and winning for it favor from all classes of persons. The members of the Scriblerus Club, with whom he dined one day at the house of a friend, agreed among themselves to have a little

sport at his expense about Bermuda; but finally, after listening to the many witty things which had been said, he asked to be heard in his turn, and “displayed his plan with such an astonishing and amazing force of eloquence and enthusiasm that they were struck dumb, and after some pause, rose up all together with earnestness exclaiming, ‘Let us set out with him immediately.’” Bolingbroke wrote to Swift that he would “gladly exchange Europe for its charms, only not in a Missionary capacity.”

The subscriptions went up to £5,000, including one from Sir Robert Walpole himself, then the Prime Minister, but, not satisfied with these, he sought a royal charter and a grant of £20,000 to endow the college, which George I. had encouraged him to believe might be allowed out of the moneys to come from ceding St. Kitts to the British government according to the Treaty of Utrecht. Berkeley is said to have canvassed every member of both Houses of Parliament to secure his object, and when the vote was carried in the House of Commons, May, 1726, only two voices were heard in the negative. Walpole did not oppose the bill, but secretly hoped that it would be rejected, and on being remonstrated with after its passage for allowing such a proposition from the Crown, he replied with sarcastic severity: “Who would have thought that anything for promoting religion or learning could have passed a British Parliament!”

He had now been in London from September, 1724, urging his Bermuda scheme and attending the court of Queen Caroline, “not,” he says, “because he

loved courts, but because he loved America." It was in this period that he engaged in theological and political discussion, and met for this purpose among others such master minds as Clarke, Sherlock, and Hoadly. We are told that "he was idolized in England before he set off for America. He used to go to St. James's two days a week to dispute with Dr. Samuel Clarke before Queen Caroline, then Princess of Wales, and had a magnificent gold medal presented to him by George II.; but he complained of the drudgery of taking part in these useless disputes."

On the 4th of September, 1728, in the forty-fourth year of his age, he sailed down the River Thames in a "hired ship of two hundred and fifty tons," full of glowing hopes and eager to begin, as Sir James Macintosh termed it, "a work of heroic, or rather God-like, benevolence." This is his own account of the embarkation in a letter to Lord Percival, written September 3: "To-morrow we sail down the river. Mr. James and Mr. Dalton go with me, so doth my wife, a daughter of the late Chief Justice Foster, whom I married since I saw your lordship. I chose her for her qualities of mind, and her unaffected inclination to books. She goes with great thankfulness to live a plain farmer's life, and wear stuff of her own spinning. I have presented her with a spinning-wheel. Her fortune was £2,000 originally, but traveling and exchange have reduced it to less than £1,500, English money. I have placed that and about £600 of my own in South Sea annuities."

After being tossed on the ocean for a long time, and touching at Virginia by the way, the vessel arrived

at Newport, Rhode Island, near the end of January, 1729, and Berkeley was as much surprised at the sight of the town and harbor as the people of Newport were surprised at the appearance among them of so great a dignitary of the Church of England. He was received with demonstrations of high respect, and ushered into the place by a number of gentlemen "to whom he behaved himself after a very complaisant manner." He was charmed with what he saw. The grand ocean scenery, the delightful breezes, and the gorgeous sunsets filled him with admiration, and he would have been glad to fix the college here rather than in Bermuda, but the consent of the Crown must be given to any change, and he must receive the royal grant before he could proceed further in the enterprise for which he left his country. In the summer succeeding his arrival he purchased a farm of about one hundred acres in a sequestered spot, under a hill which commands a wide view of sea and land, and built a house, still standing, which in a loyal spirit he named Whitehall to keep up his remembrance of the palace of the British kings. The farm, as he said in a letter to Thomas Prior, "is fit for cows and sheep, and may be of good use for supporting our college at Bermuda." It adjoined one of about the same extent belonging to the Rev. Mr. Honyman, on which he resided. The friends with whom he had crossed the ocean fixed their abode in Boston, but he preferred the quiet of his new home, and while waiting for the government grant, the rocks that skirt the shore and the neighboring groves afforded the silence and solitude so well suited to his philosophic meditations. "After

my long fatigue this retirement," he wrote Lord Percival, "is very agreeable to me, and my wife loves a country life and books, as well as to pass her time continually and cheerfully without any other conversation than her husband and the dead."

The society of Newport at that time was composed of gentry, lawyers, physicians, and merchants, who retained very many of the customs and manners of the old world, and Berkeley mixed with them, preached often in the Episcopal Church for Mr. Honyman the rector, and drew "a strange medley of different persuasions" to hear his logical and eloquent discourses. He had time to think over his movements and mistakes, and to use a great deal of philosophy while Walpole was withholding the government aid, and giving no intimation of his ultimate intention to defeat the Bermuda scheme. The prospect, which was not altogether clear when he left England, grew darker after his arrival in Newport. He had run the risk of a tedious winter voyage to convince the world that he was in earnest, but the suspense in which he was now held was something he had not anticipated. "The truth is," he wrote Lord Percival in June, 1729, "I am not in my own power, not being at liberty to act without the concurrence as well of the Ministry as of my associates. I cannot, therefore, place the College where I please, and though on some accounts I did, and do still, think it would more probably be attended with success if placed here rather than in Bermuda, yet if the Government and those engaged with me should persist in the old scheme, I am ready

to go thither, and will do so as soon as I hear the money is received and my associates arrived."

The beautiful vision which he had hoped to realize was now fast melting away, and in Whitehall, where he had begun domestic life, a son was born to him, whom the father baptized in Trinity Church, September 1, 1729. Letters from England reached him irregularly and after many delays; one from Thomas Prior was six months on its passage. But the crisis of his scheme at last came when Sir Robert Walpole, in an interview with the Bishop of London, held for the purpose of getting definite information about the grant, said: "If you put this question to me as a Minister, I must and can assure you that the money shall most undoubtedly be paid as soon as suits with public convenience; but if you ask me as a friend whether Dean Berkeley should continue in America, expecting the payment of £20,000, I advise him, by all means, to return home to Europe, and to give up his present expectations."

This was the treacherous blow which felled to the dust the hopes of Berkeley. It left him no alternative but to make speedy preparations for terminating his stay in this country. He had not been idle during his recluse life at Newport. Men who had studied his philosophy and imbibed his principles formed his personal acquaintance, and sympathized with him in his benevolent enterprise.

The Rev. Dr. Samuel Johnson, a missionary of the Church of England in Stratford, Connecticut, distinguished for his theological attainments and philosophical investigations, weighed his works with singular

care before his arrival in America, and became so much interested in them, and so much of a convert to his system, that he opened a correspondence with Berkeley and visited him at Whitehall, where not only great metaphysical questions were discussed, but other subjects considered, bearing on Christian education and on the way to do something as a partial remedy for the failure of the Bermuda scheme. Johnson had been a tutor in Yale College, and an important one, but he retired from that office in 1719, and, devoting himself to the study of theology, was ordained the next year a Congregational minister and appointed to officiate for a little flock in the vicinity of New Haven. His inquisitive mind led him to read the books on the shelves of the well-selected library of the college, and to examine most thoroughly the doctrines and usages of the Primitive Church as compared with the Presbyterian system; and the result was that he and the head of the institution and one of its tutors relinquished their positions and crossed the ocean to obtain holy orders in the Church of England. He had been settled in Stratford more than five years when Berkeley landed at Newport, and though a strong churchman he had not ceased to be interested in Yale College and to cultivate a friendly intercourse with its principal officers, and with the best educated men in the Colonies.

It has been said that he taught the Berkeleyan philosophy while a tutor, and that Jonathan Edwards, one of the most acute metaphysical reasoners the world has ever seen, became a convert to the system through his instructions; but neither of these state-

ments can be true. Edwards, who graduated in 1720, was not a reverent pupil of Johnson, if he did become a Berkeleyan, for according to his own account he left in 1717, with a number of disaffected students, and went to Wethersfield, where an irregular branch of the college was set up, and where he remained for two years, until the trustees and council met and "removed," as he wrote in a letter to his sister, "that which was the cause of our coming away, namely, Mr. Johnson from the place of tutor."

The departure of Berkeley from Rhode Island was delayed more than a year after he learned that the faith of the government as to the promised aid was really broken. It was in this period that he devoted himself with much thoroughness and singleness of purpose to the chief studies of his life, and prepared "*Alciphron, or the Minute Philosopher*," the most popular at the time of all his works. It contained graphic pictures of the charming scenery around Whitehall, and of the overhanging rocks underneath which, according to tradition, he often sat and wrote and meditated. In the introduction to the work he speaks of the "miscarriage" of the "affair which brought him into this remote corner of the country," and proceeds: "Events are not in our power, but it always is to make a good use even of the very worst. And I must needs own, the course and event of this affair gave opportunity for reflections that make me some amends for a great loss of time, pains, and expense. A life of action which takes its issue from the counsels, passions, and views of other men, if it doth not draw a man to imitate, will at least teach

him to observe. And a mind at liberty to reflect on its own observations, if it produce nothing useful to the world, seldom fails of entertainment to itself. For several months past I have enjoyed such liberty and leisure in this distant retreat, far beyond the verge of that whirlpool of business, faction, and pleasure, which is called *the world*."

Johnson paid Berkeley a final visit in the summer of 1731, and received from him many valuable books, and interested him deeply in the college with which he had himself been connected. The dean was then preparing to break up and leave Whitehall and the country, and it was natural, under the circumstances, to be concerned how to dispose of those books in his library which he did not wish to take with him, and of the farm so as best "to promote religion and learning in this uncultivated part of the world." On the 7th of September, two days after the death of an infant daughter, buried under the shadows of the venerable church where he had often preached, he wrote to Johnson that he was "upon the point of setting out for Boston in order to embark for England," and said, "the hurry he was in could not excuse his neglecting to acknowledge the favor of his letter." "My endeavors," he added, "shall not be wanting, some way or other, to be useful; and I should be very glad to be so in particular to the college at New Haven, and the more so as you were once a member of it, and have still an influence there."

How long he lingered in Boston before the embarkation has not been ascertained, but he reappeared in London in February, 1732, and on the eighteenth

day of that month preached in the church of St. Mary-le-Bow the anniversary sermon before the Society for the Propagation of the Gospel in Foreign Parts. He was well fitted to deliver such a discourse by his sojourn in America and his association with leading missionaries of the Church of England in the neighborhood of Newport, who, according to the testimony of Mrs. Berkeley, "agreed among themselves to hold a sort of synod in Whitehall twice in a year in order to enjoy the advantages of his advice and exhortation." Four such meetings are said to have been held.

The absorbing dream of his manhood was over, and when he returned to London for the fifth and last time few of his old and most intimate associates were there to make mention of his disappointment. Clarke and Collins and Steele had descended to their graves; Swift had left the metropolis forever, and Butler, as Professor Fraser states, "was buried in the seclusion of his northern rectory at Stanhope, pondering the thoughts which four years later found expression in the 'Analogy.'" Still Berkeley was welcomed home by the great and good of the realm, and if on account of the failure of his scheme he seemed to be less buoyant of spirit, it did not diminish his zeal to preserve and propagate the truth. One of his earliest biographers (Bishop Stock) relates that after his return from Rhode Island "the Queen often commanded his attendance to discourse with him on what he had observed worthy of notice in America." But courts were no more his pleasure now than they had been in former days, and his attention was chiefly occupied

with his "Alciphron or the Minute Philosopher," a work in seven dialogues, designed to meet the questionings of the free-thinkers with whom he had been personally acquainted, and to check the increase of irreligion and skepticism. It was first published in London, in the spring of 1732, and a second edition of it appeared in the same year, — a neat copy of which on thick paper lies before me as I write these pages. The picture on the title-page of the first volume, of a broken cistern, with water running out as fast as the stream pours in, is significant of the arrogant attempts to overthrow theological beliefs and construct a system contrary to the laws of natural and revealed religion.

The next business of Berkeley was to set himself right about Bermuda College, and make an adjustment or a satisfactory disposition of the private subscriptions which had been received in its support. And now he remembered his promise to Johnson and his own prediction in the poem, beginning, —

"Westward the course of empire takes its way."

He wrote to him on the 15th of July, 1732, inclosing a deed of his farm in Rhode Island to the President and Fellows of Yale College, and opened his letter with words which show the singleness of his intentions and the forecast of his mind as to a post-graduate course: "Some part of the benefactions to the College of Bermuda which I could not return, the benefactors being deceased, joined with the assistance of some living friends, has enabled me without any great loss to myself, to dispose of my farm in Rhode

Island in favor of the College in Connecticut. It is my opinion that as human learning and the improvement of reason are of no small use in Religion, so it would very much forward those ends, if some of your students were enabled to subsist longer at their studies, and if by a public tryal and premium an emulation were inspired into all. This method hath been found useful in other learned societies, and I think it cannot fail of being so in one where a person so well qualified as yourself has such influence, and will bear a share in the elections."

Twelve months later he had interested some of the Bermuda subscribers to such a degree in Yale College that he was enabled, with their assistance, to send over a donation to the library of nearly one thousand volumes, valued at about £500: "The finest collection of books," according to President Clap, "which had then ever been brought to America." He sent a valuable collection of Greek and Roman Classics to Harvard College also, but this was destroyed when Harvard Hall, where the library was kept, was burned on a tempestuous winter's night in 1764.

A singular fatality seems to have attended the designs of Berkeley for the good of America. His benefactions to Yale College — especially Whitehall and his farm in Rhode Island — have not produced the sure helps to classic learning which under other circumstances might have been secured. The farm, situated three miles or so from the present centre of Newport life and summer gayety, is now computed to be worth thousands of dollars, but in 1763 it was leased for nine hundred and ninety-nine years, which

was virtually a sale of the land, and the rent for all the remaining time is barely nominal, only \$140 per annum. If the appreciation of the property could have been foreseen, and no long lease given, what an income would have been secured for distribution to "the Scholars of the House," according to the design and conditions of the pious founder!

Berkeley was not set aside and forgotten after his return to England. His goodness and greatness were recognized, and it was some compensation for the disappointment of his cherished hopes in regard to Bermuda that he was nominated early in January, 1734, to the bishopric of Cloyne, in succession to Dr. Synge, a college friend, who was translated to the See of Ferns. The acceptance of this position made it proper that he should vacate the deanery of Derry, which had been retained by him since his appointment to it in 1724. His health at this time was not good, and his system seemed to be much disordered. "Of late," he wrote to his American friend Johnson, "I have been laid up with the gout, which hath hitherto hindered me from going to Ireland to be consecrated Bishop of Cloyne, to which his Majesty nominated me near three months ago." He commissioned his correspondent, Thomas Prior, to look out a lodging for himself and family in Dublin, "to be taken only by the week," — as it was not his design to tarry there longer than was absolutely necessary, — and when his library and furniture were again packed and shipped to that city, he took his final departure from London and proceeded to Dublin, where he was consecrated on Sunday the 19th of May, 1734, Bishop of Cloyne.

He was now once more in his native island, and having become settled in his See House, with his wife and two infant sons,—the youngest, George, who lived to perpetuate his name, was born in London,—he began to resume by degrees his philosophical investigations, and at the same time to apply his vigorous and original intellect to the fulfillment of his Episcopal duties. Cloyne was one of the smallest Irish dioceses, with forty-four churches and fourteen thousand Protestant inhabitants, and, while he might have been elevated to a richer and better see, Berkeley preferred the quiet and retirement of this remote corner, away from courts, from men of thought and letters, and here he dwelt among the simple people and illiterate squires for eighteen years without seeming to have impressed them at all with the greatness and benevolence of his character. One of his successors called the place “a dirty Irish village;” it lies in the centre of a valley a few miles east of Cork harbor, and presents to-day many of the peculiar features of scenery and civilization which it possessed one hundred and fifty years ago. A visit to it in 1870, and a walk through its streets and under the ancient elms that overshadow its humble dwellings made me think of Berkeley at every turn, and inclined me to accept the concise description of an acute observer: “If you survey this place with an English eye, you would find little to commend, but with an Irish one, nothing to blame.” Cloyne has ceased to be a separate diocese, and is now a part of the jurisdiction of the Bishop of Cork and Ross, but the cathedral, mantled with luxuriant ivy, remains, and so do the

Cave, the See House, and the Palace Garden, and a few rods distant from these rises one of those mysterious and picturesque Round Towers of Ireland, whose date and design no one has ever unfolded. What seems strange to the visitor is that he can find no memorials of Berkeley, — no tablet in the chancel, or monument of any kind within or without the cathedral to show respect for the memory of the greatest name associated with its history.¹

Berkeley was surrounded in his see by a strong Roman Catholic influence, and in his first visitation charge to the clergy there are wise suggestions how to deal with it and yet be true to the Church. A brief extract from this charge will show his Christian spirit: "There is, doubtless, an indiscreet, warm, overbearing manner; and in the hands of those who have it the best arguments are weak, and the best cause will suffer. There is, on the other hand, a gentle, prudent, and obliging way which would be an advantage to the

¹ A beautiful recumbent figure of the Bishop has since been placed in the cathedral at a cost of more than \$2,000, said to be worth double that amount. Nearly one half the sum expended was from individual contributors in Rhode Island and Connecticut; the rest was from the bishops of the Irish Church, from clergymen, noblemen, and professors in the universities of Dublin, Cambridge, and Oxford.

A chancel window in Dublin University is inscribed: 'In Memoriam. — The Rt. Rev. George Berkeley, D. D., Bishop of Cloyne, sometime Fellow of this University.'

When the Battell Chapel of Yale College was completed in 1876, a fitting window, recognizing him as an early benefactor, was placed in it by graduates and undergraduates of the institution.

His name is written on the Divinity School at Middletown, which is presided over by the Bishop of Connecticut; and St. Columba, a church about three miles from Newport, R. I., was built as a memorial of Berkeley.

worst, a way that softens the heart and prepares it for conviction. Would you in earnest make proselytes, follow St. Paul's example, and in his sense become all things to all men, that you may gain some. Adopt as much as you conscientiously can of their ways of thinking; suit yourselves to their capacities and characters; put yourselves in their places, and then consider how you should like to be dealt with, and what would offend you. If your intention is rather to gain a proselyte than to triumph over him, you must manage his passions and skillfully touch his prejudices. To convince men, you must not begin with shocking, angering, or shaming them."

The life at Cloyne was almost as much that of a recluse as the life at Newport. Traveling had become a weariness to him, and his increasing ill-health kept him chiefly at home, and led him to find renewed enjoyment in his books and philosophic meditations. The family was a centre of happiness, into which he infused his own love of truth and of art, and though without any ear for music himself he made it a study with his children, and retained for years as their teacher the celebrated Signor Pasquilino, the embarrassed Italian gentleman who, according to Professor Fraser, had been learning English from a dictionary, and in an outburst of gratitude to his patron for an unexpected favor exclaimed: "May God *pickle* your Lordship!"

Among the works which he produced during his episcopate were the "Querist" and "Siris," — the first published anonymously in three parts, and containing original and valuable hints on social and political

economy. "Siris" was issued under his own name, and, while breathing the philosophic spirit more perhaps than any of his publications, was the direct fruit of his enthusiasm about tar-water, which he recommended as a universal medicine, and which was becoming quite the rage both in England and Ireland. Manufactories for it were established in different places, and he himself set up an apparatus for making it in Cloyne, and was such a believer in the virtues of tar that he put large balls of it at the roots of the myrtle which he planted with his "own hands" to adorn his garden walks. A tar-water controversy ensued, as prolific in pamphlets as the controversy with the free-thinkers ten years before. With Berkeley it took a metaphysical turn, and gave him an opportunity to weigh and revise in his contemplative old age the adventurous speculations of youth. He frequently spoke of his favorite medicine in letters to his correspondents, and, having a vein of humor in his composition, he prefixed to one addressed to his friend Prior a playful stanza, which ended:—

" the doctors are men;
Who drinks tar-water will drink it again."

Efforts of friends to withdraw him at this time from the seclusion of Cloyne, and get him promoted to a better see, were of no avail. He could not be tempted by a larger income or higher honors. "I am not in love," said he to Prior, "with feasts and crowds, and visits, and late hours, and strange faces, and a hurry of affairs often insignificant. For my own private satisfaction, I had rather be master of my time than wear a diadem. I repeat these things to you,

that I may not seem to have declined all steps to the primacy out of singularity, or pride, or stupidity, but from solid motives. As for argument from the opportunity of doing good, I observe that duty obliges men in high stations to decline occasions of doing good, but duty doth not oblige men to solicit such high stations." He had conceived a plan, which he called his "Oxford scheme," of exchanging his bishopric for a canonry, or headship in the university, whither he had decided to send his son George, rather than place him in his own Alma Mater at Dublin. When he found the exchange impracticable, he tendered a formal resignation of his see, for he had strong objections to non-resident bishops. The singular proposal excited the curiosity of George II., and on discovering by whom it was made, he declared that Berkeley should die a bishop in spite of himself, and that he might live wherever he pleased. This left him at liberty to execute his purpose of removing to Oxford, but the sickness of a favorite son (William) prevented him, until the death of the youth, in 1751, at the age of sixteen. The event threw a shadow of deep gloom over the household in Cloyne, and touched sensibly the paternal heart. It was the first great break in the family, which had found so much real enjoyment within its own circle. "I was a man," he wrote to a friend "retired from the amusement of politics, visits, and what the world calls pleasure. I had a little friend, educated always under mine own eye, whose painting delighted me, whose music ravished me, and whose lively, gay spirit was a continual feast. It has pleased God to take him hence."

The later years at Cloyne were those in which he affectionately remembered his transatlantic friend, Rev. Dr. Johnson of Stratford; and he was glad to hear through him of the "prosperous estate" of learning in the college to which he had sent his benefactions. For a quarter of a century their correspondence had been kept up with tolerable regularity, and several things concerning it were first brought to light in my own volume,¹ which give added interest to the romantic episode of Rhode Island as well as to the retired life in the "serene corner" of Cloyne. So late as July 25, 1751, he wrote to Johnson, and this was probably his last letter to him; but his great American friend, who never ceased to love him for his virtues and honor him for his learning and philosophy, published about the same time a work entitled "*Elementa Philosophica*," which, "from the deepest sense of gratitude," he dedicated to the Bishop of Cloyne, and not knowing that he had broken up and removed to the classic vale of the Cherwell and the Isis, he sent him a copy accompanied by a letter, neither of which was received in time for the eyes of the patron.

His son George had been entered a student at Christ Church, and ill health prevented the father from going on with him in May, 1752, but in the middle of the ensuing August he left Cloyne forever with his wife and daughter,—his eldest son Henry, born in this country, had been abroad for his health in the south of France nearly two years,—and when the party reached their destination, the Bishop was so prostrated that he had to be "carried from his landing

¹ *Life and Correspondence of Samuel Johnson, D. D.* 1874.

on the English shore in a horse-litter to Oxford." He had scarcely had time to be settled in a house in Holywell Street, and form the acquaintance of a few of the heads of the colleges, and give attention to the reprint of one or two of his works when a change came to him greater than all before. If he had begun to realize his dream of repose in this classic seat, where the memories of a thousand years are gathered, it was not long that he did so, for his "removal to eternal rewards," as his son wrote to Dr. Johnson, "happened suddenly and without any previous notice or pain on Sunday evening, January 14, as he was sitting with my mother, sister, and myself, and although all possible means were instantly used, no symptom of life ever appeared after, nor could the physicians assign any cause for his death, as they were certain it was not an apoplexy. . . . He arrived at Oxford on the 25th of August, and had received great benefit from the change of air, and by God's blessing on Tar-Water, insomuch that for some years he had not been in better health than he was the instant before he left us." Berkeley provided in his will that his body, after being "kept five days," should be buried in the churchyard of the parish where he died, and accordingly his remains were interred in the cathedral at Oxford, and a monument was placed over them with a Latin inscription commemorative of the virtues of his pure and beautiful life.

Let us leave him here and look for a moment in conclusion at the revival of an interest in his works and philosophy. Professor Fraser in the little volume named at the head of this article, makes "an

attempt," as he says, "to present for the first time Berkeley's philosophic thought in its organic unity." He had previously done an admirable service in gathering and editing his works in three octavo volumes, with his "Life and Letters," and an account of his philosophy in a fourth, to which the last publication, forming one of the series of Philosophical Classics for English Readers, is but supplementary. No one coming after him will find many facts to glean in regard to the mitred Saint of Cloyne. His excellent and catholic spirit comes out not more in his missionary deeds than in the letters and papers which have now been rescued from oblivion and committed to the press.

Want of clearness is incident in some degree to the study of metaphysics, and Professor Fraser is not always perfectly lucid in his explanation of the ideal system or of the dividing line between true and false philosophy. But he is to be congratulated for having done so much to perpetuate a great name, known and honored in Europe and America. He is an ardent admirer of the character he portrays. "Of the various imperfect thoughts," are his words, "about our mysterious life, that of Berkeley — wrapped up in his conception of the material world — seems to me, when truly understood, to be among the simplest and most beautiful in the history of philosophy." Scant mention is made of his theological discourses, because his high reputation was won in other fields of thought; but judging from those delivered at Newport, he was a scriptural, calm, unimpassioned preacher, who took the common doctrines of the Church as the frame-

work of his instruction and applied them to the practical duties of the Christian life.

A few domestic relics of Berkeley, given by him to friends in this country, when he left for England, are still carefully cherished and preserved. One of these, of special interest for its associations, is the chair in which he was accustomed to sit at Newport, and in which he is believed to have written out "Alciphron, or the Minute Philosopher." It descended to the late Rev. Dr. Thomas W. Coit of Middletown, from his grandmother, a Newport lady, who received it from her father, to whom Berkeley had presented it, and the chair was given her to help furnish a new house on her marriage and removal to New London. It has been committed to the custody of Trinity College, Hartford, and on each occasion of the annual commencement of that institution, the president sits in it and confers the degrees upon the graduating class. In itself it is of little worth, far less valuable than the oak chair in Westminster Abbey, — "where kings and queens are crowned," — but time and historic associations have surrounded it with an interest and made it precious to the student, the scholar, and the philosopher.

FROM REPHIDIM TO HOREB.

SERMON AT THE CONSECRATION OF THE CHURCH OF THE
ASCENSION, NEW HAVEN, JULY 12, 1883.

And Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. — EXODUS xvii. 12.

WHEN the Israelites were upon the march from Rephidim to Horeb, they came in contact with Amalek and his hosts, who resisted their progress and stood forth to battle. In this condition of things it was not enough for them to rely upon the arm of Jehovah and expect to be victorious over their enemies without personal services and personal sacrifices. They remembered that they were to go forward under the Divine protection, and surmount the obstacles and difficulties which might meet them in their weary way to the land of their inheritance. Moses, standing on the top of the hill with the rod of God in his hand, was a signal for Joshua and his chosen men to fight with Amalek, and the battle was won or lost according as the great Hebrew commander held up or let down his arm.

The sight of the rod inspired the Israelites with such courage that the enemy fell back before them, but when the rod dropped their spirits flagged and they despaired of victory. Aaron and Hur accom-

panied Moses to the mount where he was to stand, not as mere spectators of the warfare below, but as his assistants to stay up his hands and prevent them from becoming heavy. They were to lighten his labor, and relieve him at the very moment when relief would be the means of rescuing Israel from the power of Amalek.

This passage of Scripture history has suggested to me some thoughts which may not be deemed unsuitable to the happy occasion that has called us together. But before proceeding further, it should be simply mentioned, without attempting to trace the pedigree of Aaron and Hur, that one was of the tribe of Levi and in the line of the priesthood, though not yet consecrated to that office, when the conflict between Amalek and Israel arose. Hur appears to have been a layman, and, for that matter, they were both laymen in the services they rendered to Moses in moments of weariness or excitement.

I. We get many grand lessons, and a stay for our souls in these unquiet days, from the real life and contentions of the past. Among these is one teaching the perpetuity of truth and the mighty power of Him who rules in the midst of His enemies. What was Israel, marching on to conquest and Canaan, but an image of the Christian Church pushing its way in the world, and struggling with bitter and deadly foes that start up on all sides to deny her Divine character and oppose her progress? There were times when the Hebrews, whom Moses by the command of Jehovah led out of Egypt, rebelled against him, and were almost ready to stone him, because he had conducted them

forth into the wilderness, where they found no water to slake their thirst, and no bread till it was rained from heaven to save them from perishing by hunger. Miracles were multiplied for their benefit, and still the two main difficulties which the Divine lawgiver had to encounter were the reluctance of the people to submit to his guidance and authority, and the impracticable nature of the country which they were obliged to traverse. Never was the Church put to severer trial. Never has any people before or since been called to such a mission and to such a work. Surely it was for no mere earthly glory or temporal end that God wrought wonders in behalf of Israel, and kept the nation from being overthrown by the power of her enemies or absorbed into the kingdoms of the idolater. Moses, who did not live for himself but for his people, asked: "Hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terror, according to all that the Lord your God did for you in Egypt?" These stupendous agencies might well have guaranteed both their hope of His protection and their fear of His threatenings, and convinced them that, whether for good or for evil, God, in whose hands all power lay, was indeed the Being with whom they had to do. More than this, it was He who chose Israel to be his peculiar people, to be the custodian of religion, of truth, of the Divine oracles, of duty, and of salvation.

I do not think I need to dwell in this presence on the value of the Mosaic economy as connected with

the scheme of Christian redemption, or to defend the appointments of God against the criticisms of those who esteem them of light obligation and greatly underrate their efficacy. The Christian Church is but the continuation and development of the Jewish, and what God did to guard and preserve the one, He will, if need be, do to fortify and uphold the other. We know not with what eyes those men read the Holy Scriptures who cannot see in their teachings the unity of Divine truth—the oneness of the great Doctrine of the Atonement, enthroned in the Church and appearing in some form or sense under all the dispensations. As little do we know how infidel minds can thrust aside the revealed oracles, and see in them no steady and enduring light to direct the hopes and control the destiny of men. They who are ready to welcome any philosophy which will engage to overcloud the Sun of Righteousness, or which will attempt to bury the soul decently in the folds of matter, or which will ask religion to accommodate itself to the varying circumstances and imperious necessities of the time—they who are thus inclined are not to be followed for the depth of their wisdom, or believed because they prefer weakness and confusion to the gospel which speaks in plain words of the sense of sin, of the atoning blood, of the power of the Blessed Spirit, and of the sacraments.

How many people forget that the peace and happiness and civilization around them flow from the influence of the Divine system which infidels rudely assail and bad men reject. Why, there is not an interest of the State or of society that Christianity

does not or will not further, or an agency for promoting the welfare of the human race which it will not develop and extend. It upholds and consecrates the authority of law. It puts the seal of Divine omniscience on personal purity and social order. It ministers to learning and the liberal arts. It deepens and strengthens the foundations of liberty and good government. It regulates and refines the habits of the domestic circle. It makes each home that fully accepts it a centre of blessing to the neighborhood, and every land that really adorns and honors it becomes a centre of light unto the world.

God by His mighty and unseen power will prevent this truth, so fruitful of good, from utterly falling away before the attacks and resistance of its enemies. It is quite true, the Church occasionally suffers defeat, and as often laments that advantage is taken of this fact to belie her character and gain over to the side of unbelief the weak and unstable souls that dare not rest in perfect trustfulness on the strong arm of God. But the failure in such cases is not the result of any inherent defect in the system. It is rather the fault of those who, though appearing to sympathize with all that is good, have nevertheless yielded to temptations and become blinded in their minds. As Bishop Ken in his "Christian Year" describes it:—

"Lord, 't is not in Thy Church alone
That tares among good corn is sown;
Satan, our hearts to discompose,
His tares there sows."

Every church built as this has been is a contribution to the testimony that the truth and power of

God are invincible ; that in an age of movement and inquiry, when the pulse of life beats more quickly than in the days of our fathers, the way of salvation is still the old way, following the uplifted banner of the Cross, and teaching us, while we sing the hymn of human progress, to repeat with fervid faith the creed of the apostles. No wonder that the Church, our mother and our home, is distinct in essence from the perishing forms of thought and philosophy which are the product of ingenious speculation only, since her religion has for its basis, its object, not a beautiful idea, but a Divine Person. It has for its accompaniment, not a majestic rapture in the contemplation of virtue, but the action of faith that stretches to Christ from our feebleness, and the utterance of worship that speaks to Him — now in the spontaneous familiarity of prayer, and now in the sublimer accents of praise.

II. We get other and more practical lessons to fit this occasion from the example of Israel under the leadership of Moses, — lessons which serve to show his strength under the Divine guidance, and the strength of the people whensoever they were united in obedience to his commands and followed him, the type of the great Mediator.

There was nothing in the rod which he lifted on the hill that could of itself have saved Israel from the power of Amalek, and yet if Moses had thrown it away and disregarded the appointment of God, he never could have invented anything whereby to work miracles and accomplish the stupendous results of his mission. “The kingdom of heaven cometh not with

observation," we know; but means which have no power in themselves become an invisible and mysterious power by their right use and improvement. The church — the building of a church, however beautiful for architecture it may be, will not save souls or be a blessing to a neighborhood, unless it is stately filled with those who come to it for worship, for instruction in righteousness, for the testimony of the word, and for the comfort and life-giving power of the sacraments. We hear a great deal of complaint in our day of the neglect and indifference of people in regard to attendance upon public religious services, and various causes are assigned for what many claim to be a growing evil. Sometimes it is said that the preachers are not so earnest, self-sacrificing and eloquent as they used to be, and on the other hand the preachers are inclined to believe that the root of the difficulty lies more in the laity, who often satisfy their consciences by a generous or grudging pecuniary support, rendered for the sake of their families or as a tribute to decent respectability. Then again there are those who put a kind of dividing line between the clergy and the laity, who seem to think that we of the clerical order are appointed to bear the burden of parish prosperity without Aaron and Hur to hold up our hands when heavy, and that as men of faith and hope we ought to live upon our principles and never shows signs of weakness and discouragement.

I do not forget that there are those among us — few in number, it is believed — who are too much inclined to be self-seekers; who ask for wages they cannot earn; who are afraid of work, or, if not afraid

of work, would have it given them in a field where no thorns spring up, and where the flowers are always in bloom. They venture to tread upon holy ground, not being shod with the preparation of the gospel of peace, but with the shoes of worldliness upon their feet.

These exceptions, however, are no apology for underestimating or disregarding the labors of the great body of the clergy. We can certainly accomplish very little without the help and sympathy of those who, from the heart, recognize us as their Christian teachers, appointed to guide and watch over their souls with earnest and devoted love. The laity are powerless for spiritual good without the clergy, and the clergy need the coöperation and influence of the laity in building up and strengthening the Church, which in the New Testament is declared to be "the pillar and ground of the truth." There should be no antagonisms between them. Their duties and their privileges are mutual, and it is a narrow intelligence that would separate them and make them independent one of the other.

How common it is for people to indulge their thoughts in imagining improvements which, if attempted, would oftentimes be only changes and provocations to anxiety and disturbance. They know not the best way — possibly the way of trial and discomfort — by which they are to be conducted. The deliverance of the Israelites from the bondage of Egypt through the wonderful moving of the waters of the Red Sea at first stirred their hearts with thankfulness, and they sang anthems of glad praise to God.

But soon they began to murmur; and the omnipotence of Him who "led them in the daytime with a cloud, and all the night through with a light of fire," was forgotten, and they looked back wishfully to Egypt, and wondered why they had been taken from its plenty and enjoyment to perish with hunger and thirst in the wilderness. So great a leader as Moses, so strong in will, so unbending of purpose, so determined in fulfilling his mission, and bowing the hearts of the stiff-necked Hebrews to the yoke of the Divine law, was at times almost discouraged by their unjust complaints, and he would have left them to destruction but for the voice of the Lord, which came to him in thick clouds and reinforced his authority. That same voice, my brethren, in lower tones, comes to us in these days, and bids us patiently abide in our work. It bids us be patterns of gentle forbearance and equanimity under trials and murmurings which might well excuse some severity and reproof. No less does it teach the people of religious faith the folly of dwelling upon minor and immaterial points, and leaving so much out of view the great ends for which the Church and the ministry were established. I suppose we never can expect that the murmuring Israelite will cease to exist. As long as the world lasts there will be numerous individuals who begin the morning with no sunlight upon their faces, and go through the day gloomy and dissatisfied, not seeing the streaks of encouragement that cross their path, and not turning to a practical account the fears they may entertain about their own personal neglects and shortcomings. We, priests and people, ought always to be men of

hope, men of progress. If around us there are signs of unrest and discontent, if the Christian bodies which once looked upon us with little favor and appeared to feel their own superiority are beginning to recast their theology and their covenants, and to provide themselves with a partial liturgy, we ought to be thankful that we belong to a historic Church, the cardinal verities of whose faith are less likely to undergo change than is the sun to fail in the heavens or the everlasting hills to melt. Christ would have neither the form without the spirit, nor the dogma without the life; neither the lamp without the oil, nor the oil without the lamp. And so the Church of our fathers, blending ceremony and substance, Prayer Book and the Word of Life, gives us all we need, and expects and invites us in return to honor her with reverence and loyalty by loving her worship and keeping steadfastly to her ways.

But I must be drawing this discourse to a close. Perhaps full enough for the occasion will have been said when I have offered my hearty congratulations: *First*, to the rector of this parish,¹ who with singular faith, courage, and liberality, has prosecuted the effort, and seen it crowned with success, of adding another solid edifice to the number of Episcopal Churches in New Haven — an edifice of such complete ecclesiastical architecture that if “the stone shall cry out of the wall,” “the beam out of the timber shall answer it.” Most assuredly, whoever is the instrument of planning and guiding the erection of a new church, which sometimes resembles not a little the

¹ Rev. Edward W. Babcock.

task of the Hebrews when they were required to produce the tale of bricks, though no straw was given them — whoever does this accomplishes an enterprise which has peculiar trials, if it brings peculiar satisfactions. He may not find everybody ready to thank him for devoting his prayers and his thoughts, so long and so earnestly, by night and by day, to the good work, or ready to thank him that he has been willing to consecrate in this manner a portion of his own substance to Him who is “Head over all things to the Church.” But no matter, gratitude will come hereafter, and so will reward.

“ Since with pure and firm affection
Thou on God hast set thy love,
With the wings of His protection
He will shield thee from above.”

I give my Christian congratulations, *secondly*, to the people of this parish. You have been interested in the rearing of a house of worship, which is not to continue for a little time and then pass away. Unless accident befalls it, it will stand long after every one here to witness its consecration has gone to the rest of the grave. A succession of worshipers will enter its portals, but none should love them better than you, or be more grateful for the free and liberal contributions which have enabled you to “bring forth the head stone with shoutings.” Come, then, to this sanctuary with your children, and be taught the gospel of our Lord. Open wide your bosoms to the sway of that most gracious Spirit, of whose countless gifts the best and most illustrious is charity. As Aaron and Hur held up the hands of Moses when he

lifted the rod to encourage Israel in the battle with Amalek, hold up the hands of your rector and help him in his contentions with the evils of ungodliness, and in his efforts to bring into the way of righteousness all those among you who have erred and strayed from the fold of the Good Shepherd. And never forget while doing this that the offering which is most acceptable to God is the free-will offering of yourselves, your souls and bodies; and that this, though now His House, can be "the gate of heaven" to none that do not come to Him "a living sacrifice," the purchase of the Cross of Jesus Christ, renewed and sanctified, in heart and life, by His eternal Spirit.

THE TESTIMONY ESTABLISHED.

SERMON AT THE RECONSECRATION OF CHRIST CHURCH,
REDDING, CONNECTICUT, JULY 6, 1888.

We will not hide them from their children, showing to the generations to come the praises of the Lord, and His strength, and his wonderful works that He hath done.

For He established a testimony in Jacob, and appointed a law in Israel, when he commanded our fathers that they should make them known to their children. — PSALM lxxviii. 4, 5.

THE Church of God was not provided for a single age. It was intended to be perpetuated, to be kept up from one generation to another, and wonders were wrought in behalf of the people of old to make the truth a living power among them, as well as to establish the law of divine righteousness.

This Psalm, the longest of the historical Psalms, opens with a call upon the Israelites to incline their ears to the oracles of God. Speaking in His name and by His authority as an inspired messenger, the writer comes forward to rebuke sin and ingratitude, and to bring out sharply and clearly the lessons with which the past teemed. What was done to punish rebellion by the special interference of Jehovah may be done again by the ordinary exercise of His providence, if in these days the conduct of believers be marked chiefly by forgetfulness of His benefits, by murmurings at His dispensations, and by general un-

godliness. It was laid as a solemn duty upon the Israelites that they should pass down from generation to generation what the Lord had done for them, so that parents were bound to acquaint their children with the historical as well as the perceptive and doctrinal parts of their religion. All revealed truth is a sacred trust, given to us, not for ourselves alone, but that we may hand on the torch to others. As the text affirms:—

“We will not hide them from their children, showing to the generations to come the praises of the Lord, and His strength, and His wonderful works that He hath done.

“For He established a testimony in Jacob and appointed a law in Israel, when He commanded our fathers that they should make them known to their children.”

It need not be said in this presence that the Christian Church is the continuation of the Jewish, and that, considered collectively as a body, it cherishes the ancient law appointed in Israel, and holds out, through its Divine Head, the offers of salvation, not to one tribe or family only, but to the whole human race. When our Lord commanded little children to be brought unto Him; when He took them up in His arms, laid His hands on them and blessed them; when He declared that each of His followers must “enter the kingdom of heaven as a little child,” He was showing the identity of His religion in this particular with the patriarchal and the Jewish, and how the best natural affections may be enlisted in communicating Christian instruction to the young, and preoccupying

their minds with right views and devotional sentiments. Future generations and ages to come are helped to the remembrance of religious duty by the good lives and righteous deeds of children as taught by their forefathers. It has always been admitted to be a blessed thing for our Church in Connecticut that its earliest clergy, with rare exceptions, were men of blameless character. They stamped upon it an impress which it has strongly retained. Every time I dip into their work, my reverence for them is revived, and I thank God that He gave us such champions to "establish His testimony."

There was no minister of any religious denomination whatever on Redding Ridge when Henry Caner came up from the centre of his mission in Fairfield, in 1727, to look after and serve a few families here that professed attachment to the doctrines and worship of the Church of England. Among these families were some who well understood the principles of their belief, and contended for them with an earnestness and self-sacrifice which no amount of opposition or persecution could overcome. What was rooted in this village and in the neighborhood grew into a tree which spread its salubrious branches far and wide, and formed a shade and shelter for the refreshment and comfort of those who desired to worship God in the forms of the liturgy. We look back with amazement to the days of bigotry and religious intolerance, and wonder now how good men could have opposed with so much bitterness the introduction of Episcopal ministrations into the colony of Connecticut. When John Beach announced to his flock in Newtown, over

which he had been settled as a Congregational pastor for eight years, that, from a serious and prayerful examination of the Scriptures and of the records of the early ages of Christianity, he was fully persuaded of the invalidity of his ordination, and had determined to conform to the Church of England and seek orders therein, he filled this region with alarm and excitement, and a lawful town-meeting was called to consult what was to be done with him after such a declaration. It ended in the severance of Mr. Beach from the ecclesiastical society in Newtown and the appointment of a day of solemn fasting and prayer, to be observed by the inhabitants of the town "under the present difficult circumstances."

And now the dismissed or deposed minister is on his way home, as it was termed at that period, for Holy Orders. Lemuel Morehouse and others, members of the Church of England in Redding and Newtown,¹ have put into his hands a petition to bear to the Venerable Society for the Propagation of the Gospel, to the effect that he may be returned, according to his own desire, to the scene of his former ministrations, and the petition has been granted. Hither he comes, and enters in faith upon the work, which for half a century he prosecuted with singular intrepidity and unremitting diligence. The hardships that he endured, the trials and tribulations through which he passed, in fulfilling his ministry and defending with his pen the church of his adoption from the bitter assaults and misrepresentations of enemies, made him a prominent figure in the ecclesiastical history of

¹ *Church Documents, Connecticut*, vol. i. p. 149.

the time, and drew closer around him a people who never ceased to regard him with love and veneration. During his long pastorate, interrupted only by occasional illness, he divided his residence between Redding and Newtown, and officiated alternately on Sundays in their respective houses of worship, often going from one to the other and holding a third service in the evening. His week-day ministrations reached out to Ridgefield, Danbury, New Milford, and other places, in all of which the Church has since become stronger than on this spot where he had, in the most prosperous days, about three hundred hearers, and wrote so many encouraging letters to the Venerable Society. He lived to see a first and a second church built in each of his mission stations, which was a gratifying evidence of his faithfulness and of increase in the strength and number of his people. These churches, as in other towns of the colony, were constructed of wood, and of the plainest architecture, in keeping with the rustic habitations of the early settlers; but they answered well their purpose, and have been succeeded by the more convenient, substantial, and ornate structures demanded by the luxury, the culture and wealth of the present day.

I have no doubt that churchmen loved and honored those rude old sanctuaries with all the interest and affection which we bestow on ours now. They traveled, many of them, it is certain, six, eight, and ten miles to offer in them prayer and praise, and to be publicly instructed in the way of Christian truth and duty. Long years ago, when I was holding my first pastoral charge in Cheshire, a venerable parish-

ioner presented to me a manuscript sermon written by the Rev. John Beach. It was delivered to your ancestors in this village in 1754, and from the text, "Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil," he drew lessons which are as significant and important at one time as another. A single passage may be cited for its peculiar pertinency to this occasion:—

"When we are in the house of God, we should say, as Jacob did, 'How dreadful is this place—this is none other but the house of God, and this is the gate of heaven.' God says, 'Ye shall keep my Sabbaths and reverence my sanctuary.' The reverence is not to be paid to the place for itself, but to God, whose house it is, and who is here in a special manner. Where two or three meet in His name, there He is. He was visibly present in the tabernacle and temple by the cloud of His glory, and He is as really present in all the assemblies of His saints."

Nothing shows the presence of thrift and care so completely as the neat farmhouse, kept with all its surroundings in the best order, and giving evidence thereby of the peace, the comfort, and the happiness of its occupants. In like manner, the neat little church, rising on the hillside or nestled in the valley, is among the most attractive objects in a landscape, and it stirred to enthusiasm the sentiment and feelings of the Christian poet when he penned the charming ballad:—

"As I rode on my errand along,
I came where a prim little spire

Chimed out to the landscape a song,
And glowed in the sunset like fire.

“Its cross beamed a beckoning ray,
And the home of my Mother I knew;
So I pressed to its portal to pray,
And my book from my bosom I drew.

“How sweet was the service within,
And the plain rustic chant how sincere!
How welcome the pardon of sin,
And the kind parting blessing how dear!

“And the parson — I knew not his name,
And the brethren — each face was unknown;
But the Church and the prayers were the same,
And my heart claimed them all for its own.”¹

More than half a century has passed away since a society was formed in Cambridge, England, which took for its motto the words of Horace, *Donec templa refeceris*; and its object was to stimulate an interest in church architecture and especially to direct public attention to the condition of parish churches throughout the realm, many of which were then sadly neglected, and even sinking into decay. No recent traveler in England can fail to note the wonderful restorations and improvements which have been made within the last few years of buildings, large and small, set apart for public worship according to the ritual of the Church.

The interest thus awakened in the mother-land has been brought over to this country, where it has developed itself in the erection or reconstruction of churches better fitted to a rubrical and more dignified rendering of our service. A large part of this con-

¹ Bishop Coxe.

gregation may recall the time when the chancel arrangements were clumsy and inconvenient, when pulpits in rural churches, overhung with sounding-boards, were spacious, built against the wall nearly midway between the level of the floor and the apex of the roof, and used frequently both for the prayers and the sermon. Sometimes, lower down in front of the pulpit, a high breastwork was raised, and outside of this stood the Lord's Table, which the minister approached only on Communion Sundays. The procession of a single clergyman from the vestry-room at one end of the church to the chancel at the other, and, when a surplice was worn, his recession to change for the black gown to deliver his sermon, are things in the past not to be revived, and not pleasant for many of us to remember.

To say nothing about the new edifices, I believe I am safe in the statement that since the consecration¹ of our present bishop nearly every old parish church in the diocese has been enlarged, remodeled, beautified, or reconstructed. You have done a good thing for yourselves, my brethren, and "shown to the generations to come the praises of the Lord" by richly adorning your church and making tasteful improvements in it, conformable to the spirit and requirements of the day in which we live.² This chancel,

¹ October 29, 1851.

² The improvements reflect great credit upon the rector and people of the parish, and upon the Rev. G. M. Wilkins, rector of Trinity Church, Newtown. The handsomely carved eagle lectern bears the inscription:—

This lectern is placed here to the glory of God, and in grateful recognition of the valuable aid rendered by the Rev. Gouverneur Morris Wilkins to this ancient parish of Christ Church, Redding Ridge.

erected by the munificence of descendants of John Beach, is a fit memorial of one, the intimate convictions of whose mind could not be smothered by persecution and adversity or overlaid by the sharp controversies into which he was unwillingly drawn. How it would have gladdened his heart to behold the spectacle before us, and to have shared with a bishop and a company of clergymen in a service which it was not permitted him to witness on this continent. He labored zealously to build up the Church under the superintendence of an earthly head three thousand miles away, and never ceased to wonder why one of the Episcopal order could not be sent over to perform the Apostolic offices, and save young men, who might have it in their minds to apply for Holy Orders, the expense

The memorial gift of the chancel and its furniture is described in a brass tablet occupying the space over the door leading into the vestry-room from the rear of the church:—

To the glory of God and to the blessed memory of the Rev. John Beach, A. M., faithful missionary of the Venerable Society for the Propagation of the Gospel in Newtown and Redding in the troublous times from 1732 to 1782, this chancel is erected and furnished by two of his descendants.

Near by is another brass tablet which preserves a relic of the early history of the church in Redding, and on which is engraved:—

This bullet was fired at the Rev. John Beach, A. M., while officiating in the ante-Revolutionary church of this parish, and was found lodged in the sounding-board when that building was taken down and the present edifice erected. Pausing for a moment, the venerable pastor repeated these words to the alarmed congregation: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in Hell." The bullet is preserved here as a relic of his loyalty to the Church.

The musket ball forms the centre of a Maltese cross in the left-hand corner of the tablet in bold relief, to be seen from any part of the church. Other memorial gifts to the church are recognized with suitable inscriptions.

and dangers of a voyage to England. It is impossible to interpret the policy of British rulers in denying the repeated entreaties of the colonial clergy for the Episcopacy on any ground but the fear of offending the Puritan element and exciting the colonies to rebel against the home government. The narrow statesmanship of the day would not allow anything to be done for the Church which might be thought to put in peril the possessions of the Crown, or interfere with the trade and commerce of the country. But Providence worked out the problem in His own way, and in time gave us bishops untrammelled by the State and free to exercise the spiritual functions committed to them in the Church of God.

With greater privileges and advantages come greater responsibilities. If the age, with its special characteristics, makes new demands upon the clergy, and requires them to meet and ponder the questions which science and philosophy are perpetually raising, they are not to forget, and the people are not to forget, the old truths, the old plan of salvation. No era of religious thought can take away or lower the claims of Christ and the standard of Christian duty. The worship which your fathers offered on this summit was to the same God who claims your homage and worship now. Your present condition is but a link in a chain of events which stretches over a long period, and teaches you, as the children of a blessed inheritance, not to be unmindful of what is before you, at the same time that you are not forgetful of what is behind. The way to keep alive an old parish that is constantly drained by a stream of its people

running outward is for those who remain to be patient and more self-sacrificing, to stand fast by the teachings of Christ and his apostles, which are the standard of the Church and the rule of its existence. I have often thought that the early churchmen of Connecticut were more careful to remember the Lord in their wills than men of the present day. You will not find great stones, elaborate in design and exquisite in sculpture, erected to their memory in cemeteries, but their names are written in many a parish record-book, and, if the legacies they devised were in some instances absorbed by the Revolution and in others misused or misappropriated by vestries, they show at least a desire on the part of those who made them to serve the Church after death and help maintain constant regular ministrations. Sometimes a man who has gone forth to the great city and been successful in accumulating a fortune and making a name for himself looks back to the home of his boyhood and the Church where he was dedicated to God in baptism and, by a timely benefaction, revives the drooping hopes of the little rural parish and starts it into a new and better life.

Much is said in these days about Christian unity, for which we may all labor and pray. Time has mellowed the prejudices and modified many of the opinions that existed a century ago, but no true churchman will for a moment maintain that the decomposition of the kingdom of Christ into a multitude of sects is a matter of indifference to Him, or that all the multifarious communions around us are of equal value in His eyes. John Beach never surrendered a cardinal

principle of his belief to gain a friend or secure peace. He carried on a war at a distance in defense of the Church, but here at home he was gentle as a lamb, and taught his people to be so in the intercourse of private life; else how could he have gone through the struggles of the Revolution, and continued to pray for the king and royal family. In one of his communications to the Venerable Society, ten years before his death, he said:—

“We live in peace and harmony with each other, and the rising generation of the Independents seems to be entirely free from any pique and prejudice against the Church.”

This is the way for Christian bodies to live, side by side. May the Lord through His Spirit strengthen you and give you prosperity. By all the hallowed memories of the blessings of the Christian ministry, by the eucharistical feast, by the baptismal rite, by the marriage vow, by the remembrance of your dead buried out of your sight “in sure and certain hope of the resurrection to eternal life,” — by all these be entreated to hold the truth “in faith and love which is in Christ Jesus.” That truth will endure when everything which is not true shall have passed away.

LOVING THE HABITATION OF GOD'S HOUSE.

SERMON AT THE REOPENING OF ST. PETER'S CHURCH,
CHESHIRE, AFTER ADDITIONS TO THE ORIGINAL EDI-
FICE, JANUARY 16, 1890.

Lord, I have loved the habitation of thy house and the place where
thine honor dwelleth. — PSALM xxvi. 8.

WELL-NIGH half a century has passed away since this church was consecrated, and it is the third time that I have been asked to come up here and preach a sermon on the occasion of reopening it after additions and extensive improvements. The cost of the original structure, erected in a day when money went much farther than now, was but a fraction compared with the aggregate of the later expenditures. We all know that fashions change with the demands of the age, and hence much more is now required than formerly in the way of comfort and convenience to carry on successfully the work of a city, or a rural, parish. No man builds himself a house to live in without finding when he comes to occupy it where it can be altered and improved. It is somewhat so with churches. "The pattern showed to Moses in the Mount" would not be acceptable to the Jewish mind in these days. If the earliest disciples of our Lord in the poverty of the Christian Church had places of worship religiously set apart from every secular use, they must have been

simple in their character and devoid of ornament and splendor. Magnificent temples, large and decorated, did not appear until Christians had increased in numbers and in wealth—nor until God was pleased to raise up kings and queens and emperors to be defenders and guardians of the true faith.

This parish in the period of its infancy and feebleness had those connected with it who made sacrifices for Christ worthy of the good name which they bore. They worshiped with their brethren in Wallingford after the cherished liturgy of their English ancestors until 1760, when they “built themselves a small church” on this site “for their greater convenience in the winter season,” and it was opened with suitable religious services, and the little flock kept together by lay-reading and a regular parochial organization. Nature has always taught us on the completion of an important structure designed for public and lasting good to solemnize its first appropriation to the purpose for which it was reared by some special recognition, and we have done to-day what your forefathers did when they set up here in love and faith a church as “an ensign on a hill.”

In the expansion of towns and villages and the shifting of popular centres, it has frequently been found necessary or advisable to select new locations in rebuilding houses of public worship, but no such necessity has existed in this place. All the successive churches of your parish have risen on the same old historic ground, and you may read the names of their builders engraven upon the stones and monuments so thickly set in the adjoining churchyard. The Barneses

and the Beaches, the Bronsons and the Brookses, the Doolittles and the Driggses, the Hitchcocks and the Humistons, the Iveses and the Jarvises, the Mosses, the Potters, the Weltons, and many others that might be mentioned, rest together in "the night of the grave," and from each of them we seem to hear as the lingering voice of a departing echo — "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth."

A fixed resolution to adhere to the worship of God in the sanctuary was a noble characteristic of those who in the olden time hated the company of evil-doers and hallowed their lives by keeping ever fresh in remembrance the duty of prayer and praise. When David in another Psalm affirmed, "I was glad when they said unto me, Let us go into the house of the Lord," he spoke the best feelings of our nature, and showed how with a full heart he welcomed the privilege of participating in the public ordinances of religion. Who will deny that this is a precious privilege still? Faithfully improved, it will not only lead to a love of the Lord's house but to inward spiritual blessedness. One day in seven is set apart for the purposes of rest and religion, and where or how can some portion of it be better spent than by joining with a multitude of Christian worshipers in praying the prayers of the Church and listening to the instructions of her authorized ministers! Churches are not built simply for the adornment of a city or a village. They are imposing objects, which no reflecting person can pass by without thinking for a moment of their use and design. The more we frequent them the more we

shall prize the worship within their walls. "One great part of the history of the Bible," says Dean Church, "is the history of calls, widely different indeed in their circumstances, but alike in this, that they were a claim of Almighty God on the will and choice of man for a free and unconditional service." This unconditional service we render when we worship Him in the sanctuary in the beauty of holiness, and though we may adore Him elsewhere, — in the family and in the closet, in the forest and in the field, in the valley and on the mountain-top, yet His house is called His habitation and the place where His "honor dwelleth." We must remember that the church is very much to us what we choose to make it. We may come to it with a worldly feeling, and not reap the benefits which its sacred ordinances were designed to impart. We may take no pains to control and mould our thoughts, and so allow images and recollections to crowd in upon us which are positively destructive of religious enjoyment and profit. The careless, undisciplined worshiper has all kinds of loose ideas carrying off his mind at every moment from the proper business of the sanctuary. We are all liable, the best of us, to wanderings in prayer, but if the cares of the world turn our devotions into a sea of tumultuous thoughts, the Spirit moves upon that sea and immediately there comes a blessed calm. Not that we are to have or to expect sensible or miraculous interpositions in the kingdom of grace any more than we expect visible upliftings of the Divine arm on our behalf in the kingdom of providence. We do not live on the calculation of miracles, but on the

observed and prescribed conditions of the Christian economy. Apart from all answers, whether present or future, prayer both public and private, persevered in, must tend to the improvement of individual character. It keeps the soul to its work. If you can each say, "Lord, I have loved the habitation of thy house and the place where thine honor dwelleth," then you have been here at stated times and seasons to manifest your love for it, to pay religious homage to the Most High, to express and strengthen your pious veneration, your thankfulness and your confidence, to seek and receive pure influences from above, — in short, to be instructed in the Divine word, and to consecrate yourselves afresh to the honor and glory of God. Habitual prayer builds up the moral life and makes men as members of society different in their whole bearing and character from those who do not pray. It deepens the sense of a personal existence and places the soul face to face with facts of the first order of solemnity and importance — with its real self and with its God.

The institution of the Sabbath was a blessed thing for the human race and the command to remember and keep it holy is a perpetual invitation to enter the sanctuary of the Lord and do honor to His great name. It was a wise and merciful ordering of Providence that earthly toil and the rumbling of carts and the hum of busy industries should be suspended every seventh day. God knew that men who bow down their backs always unto the burden, and beasts that He has made obedient unto man, needed this suspension to rest and regain fresh vigor. Why, a century

ago, during the reign of atheistic terror in France, the National Assembly passed an order substituting for the week and the Sabbath the decimal division of time, and making every tenth day a holiday. What was the result? The peasants in the rural districts very soon discovered that the law of God was better for the brute beasts, and more profitable, than the law of man. "Our cattle," said they, "know the Sabbath and will have it," and before the order was reversed and the nation and its rulers had recovered from their wild delirium, the Sunday — the seventh day — was resumed in many quarters for reasons of economy and public utility.

If such a thing were possible as striking down all churches in a Christian community and doing away with all remembrance of the Fourth Commandment, it is quite certain that that community would suffer morally and religiously, and sooner or later relapse into a condition but little above heathenism. Irreligious persons do not comprehend how much they are indebted to those who love and maintain the habitation of the Lord's house and "in everything by prayer and supplication with thanksgiving make known their requests unto God." They cannot help feeling a sincere sympathy with the success of their work, but they fail to be impressed with the aims of that Divine revelation which lifts us up from earth to heaven. Too many become critics and doubters, and shield themselves under the cover of mystery and darkness. They appear to think they are safe in a negative goodness, and that what they do not perfectly understand they need not practice. Possession in-

volves responsibility, and the word of salvation given to us in order that we may use it for ourselves has enough in it so plain that he who reads it may learn his duty, if he will, and be guided to its habitual practice. How can any one expect to be instructed unless he comes within reach of the instructor? In the man Christ Jesus, the Son of God, there lie the thoughts for all our knowledge and the master principle of all our conceptions. One thing is certain: nothing can take the place of Christianity. There is no substitute which its enemies may propose that will help to remove a shadow that falls upon our paths or lighten a burden that rests on our souls.

When our Lord was upon earth, He bade men follow Him; the spell of His presence drew them and they followed without delay. He is a living Lord, and He bids us follow Him now and love the habitation of His house, where He offers His gifts, His word, His sacraments. No change in the phases of modern thought, no teaching that attempts to represent and interpret the spirit of the times, is safe teaching if it leaves out of view the essential doctrines and commandments of Christ. We ought to think of miracles in the past, we ought to think of the manifest presence of God in the future, as parts of the one great system of mercy and love which is to be upheld and propagated till we come to "the new heavens and the new earth wherein dwelleth righteousness."

I do not know that I need to extend this line of thought. Enough has been said to show the value of preserving the truth in its integrity and of cherishing a love for "the habitation of the Lord's house." Both

individual and social happiness will come from keeping close to duty and following the example of Christ. "The State can make certain kinds of vice unpleasant or unprofitable; it can absolutely forbid certain crimes, and punish them with a terrible vengeance; it can enforce a certain amount of moral training and discipline upon children, and upon the servants in its own employment; but it can do little to make virtue directly pleasant or profitable to the mass of its citizens."¹ It is Christianity which does this — Christianity which supplies the power of living above the world and of taking an active part in the objects and movements of society without being borne down by evil influences or swayed by evil teachings. Its "ways are ways of pleasantness and all its paths are peace." That thousands and tens of thousands sit beneath the shadow of the true faith and yet are not obedient to it, and find no satisfaction in coming to the Lord's house, no one will deny; but this is not the fault of Divine revelation, but rather of depraved human nature which is so blind to spiritual peace and contentment. Even in human nature there is a want which the world cannot supply, — a thirst for objects on which to pour forth more fervent admiration and love than visible things awaken, — a thirst for the unseen, the infinite, the everlasting. There is only one way of satisfying it, and that is by going to the wellspring of Christ, and taking there the water of life offered to every thirsting soul through the grace and mercy of our Heavenly Father.

Every earthly thing is characterized by change and

¹ Wordsworth's *Bampton Lectures*, p. 232.

decay. As years come upon us, and we live in recollection more than in hope, the heart goes back to those places and circumstances which were dear to us in early life. Of the eleven clergymen present at the consecration of this church on the first day of August, 1840, not one is now living except myself, and of the congregation then gathered within these walls, how many sleep the sleep that will know no waking till they hear the trumpet-call on the morning of the great Resurrection! So one generation passes away and another succeeds. So one generation does its work for the church, and leaves to its successors this precious admonition: "While we have time let us do good unto all men, and especially unto them that are of the household of faith."

Probably no one as his steps draw near to the end has other than pleasant recollections of his charities, and of the good deeds which God has enabled him to do for his house and people. Men eager for the riches of the world toil night and day to gather them, and make investments in institutions which are occasionally wrecked by mismanagement or dishonesty, but nothing given to the Lord is ever really lost or fails to be an element in storing up for the true-hearted believer a good foundation against the time to come. A gentleman who had been eminently successful in his accumulations, and had never forgotten to honor the Lord with a measure of his substance was by a strange disaster suddenly stripped of his fortune and reduced almost to poverty. A sympathizing friend said to him, "What a calamity! You have lost all." "No," was the reply. "In my

prosperous years I devoted regularly a liberal sum to the Lord. *That* is saved, *that* is saved. The rest is gone." By the help of one¹ who was a native of this town, and whose munificent gifts to church and educational objects adorn the history of a good life, you have made an addition to this edifice which gives it outwardly a new character, and supplies what most parishes in these days feel to be an absolute necessity. No such noble work is accomplished without anxiety and self-denial on the part of minister and people. Those who come after you will reap the advantage, and yet not know what you know. I should have thought that the lines had fallen to me in a very pleasant place, if I had come a deacon to a church like this instead of coming to the creaking old building which threatened to tumble together every time a gale swept over the village.² It does not seem that anything more can be done in the way of material improvements, and now let a new life breathe through the worship of this house and a new love join the hearts of the worshipers. Remember your responsibilities. Remember yourselves. Love this house as the habitation of the Lord and the place where His honor dwelleth. And remember, too, how the apostle Paul winds up the greatest picture of human life and human destiny ever set before the minds of men, thus: "So we being many are one body in Christ, and every one members one of another."

¹ Mr. George A. Jarvis, of Brooklyn, N. Y.

² The late Rev. Dr. Tillotson Bronson, attending a service when the church was shaken by a violent wind, is said to have looked up and around fearfully for a moment, and then to have seized his hat and walked hurriedly out. This was done on several occasions.

GLORIOUS THINGS OF THE CITY OF GOD.

DISCOURSE AT THE ONE HUNDRED AND FIFTIETH ANNIVERSARY OF THE FOUNDING OF ST. JAMES'S PARISH, BIRMINGHAM, CONNECTICUT, JUNE 30, 1891.

Glorious things are spoken of thee, O city of God. — PSALM lxxxvii. 3.

BISHOP HORSLEY has translated this verse: "The glories of the wilderness are in thee, O city of God." The whole composition was one which evoked his genius; but the most important change from the common translation made by him is at the sixth verse, where for the words: "He writeth up the people," he renders "Jehovah shall record in the scriptures of the peoples." He applies the Psalms for the most part to the Messiah, but his notes upon them are fragmentary, — mere hints to help the Biblical student.

The eighty-seventh Psalm opens with an outburst of intensely national feeling, and celebrates not earthly splendors or victories, but the glory of Zion as the city of God. The Jews are constantly reminded that they were a separate people, distinct and intended to be distinct from all others. Their land was a special gift from heaven, and the narrowness of their spirit corresponded to the narrowness of their geographical position. Judaism as such held out no hope of a brotherhood of nations. Psalmists and

prophets shared the feeling of antipathy to the world around them, and were slow to believe that a time would come when the Gentiles would be gathered in, and the temple of Jehovah become the centre of a common faith and worship. It lends force and dignity to the idea of the comprehensiveness of the Kingdom of Righteousness that God, by His prophet, says: "I will make mention of Rahab and Babylon to them that know me. . . . The Lord shall count when he writeth up the people that this man was born there."

The privileges of citizenship were among the "glorious things" to be extended to the Gentiles, and they surely would be finally welcomed as brethren. A better and higher fulfillment, therefore, than that which lies on the surface of the words, has been given to this Psalm, for it was fulfilled in the coming of Christ, and every member of His great family is solemnly introduced into it and registered among its redeemed people. The saying of our Lord: "Except a man be born again of water and of the Spirit, he cannot enter into the kingdom of God," is an aid to its interpretation, and strengthens the conception of a new birth unto righteousness.

"See," expounds St. Augustine, "of what city he sayeth that very glorious things are spoken of it. The earthly Jerusalem is destroyed. It has endured the violence of its enemies; it is laid even with the ground; it is not what it was; it expressed the image of what it was to represent, and passed away like a shadow." What has taken its place?

The old Psalms of the historic Jerusalem are set to the music of the Christian Church, "the Church of

the living God, the pillar and ground of the truth." A branch of this Church was planted here one hundred and fifty years ago, and watched and nurtured in its weakness by missionaries of the Venerable Society for the Propagation of the Gospel in Foreign Parts. The unhappy effects of the spirit of the times had awakened an interest in religious subjects, and sharp controversies sprang up on the order and government of the Church, and on the principles of divine worship as well. Men read with eagerness the publications of the day — books were not as plentiful then as now — and if you could have asked one of them, "Understandest thou what thou readest?" he would have been able to give you a ready and intelligent answer. Just over the river, within the limits of Ripton (now Huntington), there dwelt a layman¹ of large landed possessions, — one of the little band that welcomed to Connecticut the early visits of Muirson and Heathcote, and who, in spite of the bitter persecutions that befell him, kept the faith, and so by his example revived in others an affection for the Church of England. One strong man of unblemished moral character and right Christian belief can do much in a lay capacity to sow the seed of the Kingdom and bring forth fruit unto perfection.

The first Episcopal Church in Connecticut was erected in Stratford, and while Samuel Johnson was serving in it he carried his ministrations into different places, and sometimes ascended the valley of the Naugatuck as far as Waterbury, and even farther, baptizing and performing other Christian offices for

¹ Daniel Shelton.

the scattered families of churchmen. I am sure he put his finger upon the enterprise started in Derby, in 1737, by John Holbrook and seven men of like religious feeling, and he must have watched with interest the building of a little church, which it took nine years to complete. He instructed the people in the use of the Book of Common Prayer, and put into their hands volumes of discourses to be read from when they assembled for Sunday services. This can be proved by an incident worth relating. Beyond the banks of the Housatonic — beyond the hills in the centre of Ripton — there was an over-zealous Congregational minister,¹ an enthusiastic follower of Whitefield, who had broken a lance with Johnson on original sin several years before, by writing him letters, and calling in question his belief and doctrinal teachings. In one of his replies, dated November, 1741,² Johnson said: "You talked about Dr. Clarke, but I never undertook to justify his doctrine of original sin, which I even allowed to be expressed too loosely and unguardedly; only I was willing to put a more favorable construction upon it than you did; nor do I remember I ever advised Darby people to read his sermons in public, but I am sure I advised them not to do it, and lent them another book to read, that they might not read his."

Jonathan Arnold, the immediate successor of Johnson, in the Congregational ministry, at West Haven, and probably led by him, conformed to Episcopacy in 1734, and his name was entered in the parish register of the church in Stratford as making his first

¹ Jedediah Mills.

² MS. Letter.

communion on Easter day of that year. An infant son of his was baptized about the same time, and going afterwards to England for Holy Orders, Arnold returned with the appointment of an itinerant missionary for the Colony. The society was at that time pledged to the full amount of its income, but possessing some means of his own, he expressed a willingness to serve without stipend or remuneration other than the trifling allowance afforded by the people. He continued to reside in West Haven, and the houses of worship begun in that place and in Derby stood unfinished when he removed to Staten Island, N. Y., in the spring of 1740.¹ He was succeeded by the Rev. Theophilus Morris, an English clergyman who, in his first letter to the society, said: "Should I give you an account of the geography of my mission, you would find it large enough for a diocese." Mr. Morris soon tired of his work and of what he was pleased to call "the wretched fanaticism that ran so high in this country," and returned to England, having served here scarcely more than two years. Then came the Rev. James Lyons, a clergyman sent over from Great Britain, who was met on the very threshold of his ministrations with the taunt of being "an Irish teague and a foreigner." He took up his abode in Derby, and went out from thence to the various points of his extensive mission, but with all his fidelity and earnestness he could not overcome the prejudices of the people, or save himself from trials and tribulations which, even in these days, sometimes beset the most judicious servants of Christ. He was transferred to Long Island after a period of

¹ See *Life and Correspondence of Samuel Johnson*, p. 94.

service no longer than that of his predecessor, and again the infant churches were without pastoral oversight, except such as was given by the occasional visits of Johnson and his resolute and uncompromising brother, John Beach, of Newtown.

A young man, a native of New Haven, the son of Congregational parents, graduated with distinction from Yale College in 1741, and with a classmate, Noah Welles, who had no good affection for Episcopacy, was awarded the Berkeley premium, given to each student in the senior class who sustained the best examination in Greek and Latin, provided he remained a resident graduate one or more years. Richard Mansfield, for such was his name, was appreciated for his scholarship, and appointed in 1742 rector of the Hopkins Grammar School, in New Haven, — an honorable position which he held nearly, if not quite, a lustrum. He had great reputation as an instructor of youth after he had begun to exercise the duties of the ministry. "Perhaps no man in his day" says a biographer, "had greater celebrity in preparing young men for college, — a considerable number of whom he always had under his care."¹

The bent of his mind was toward the sacred ministry at the time he graduated, and his predilections

¹ *Churchman's Magazine*, 1821, p. 263. After the death of Dr. Johnson, he was the best guide in Connecticut in the higher education of the Church. "Candidates for Holy Orders frequently pursued their theological studies under his direction, and until a very late period in [his] life previous to their entering the ministry they had recourse to him for their final instructions, which his sound judgment, great experience and learning enabled him to give."

Bishop Seabury placed Charles, his youngest son, with him before he commenced theology under his own immediate supervision.

were naturally in favor of the religion of his parents, of his instructors, and the community to which he belonged. But the excitements and divisions consequent upon the itinerancy of Whitefield, and the religious controversies which sprung up at this period, set him on an investigation into the doctrines, government and worship of the Church of England, and early in the summer of 1746, Dr. Johnson asked leave of the Society for the Propagation of the Gospel to allow him to "come home" for Holy Orders, and he returned with the appointment of a missionary to Derby, where the people were providing a glebe, and very desirous of having him stationed. The leave was ere long granted, and the time of his return is fixed by the Rev. Ebenezer Dibblee, who wrote to the secretary of the society, under date of November 14, 1748, "I take this opportunity, the first that conveniently offers, to acquaint you that by the blessing of God Mr. Mansfield and I arrived safe and in good health, at New York, on the 23d of October, and to my mission at Stamford on the 25th. My mind is impressed with a sense of the divine goodness to me in my voyage through so many dangers."

Very little is now thought of the perils which attended the men who crossed the Atlantic one hundred and fifty years ago to obtain valid ordination from the bishops of the Church of England. In these days of steam navigation, when quick passages in large floating palaces are confidently anticipated, we are apt to forget the sacrifices and trials of those who, in the narrow, uncomfortable cabins of sailing vessels, were tossed for weeks and months on the ocean, and were

entirely dependent on favoring winds to waft them to the point of their destination. Nothing but a sense of religious duty impelled them to venture themselves in the arms of Almighty God and make the sacrifices they did for the sake of what Johnson called that "excellent church, the Church of England." As the Ordinal teaches, they believed it "evident unto all men diligently reading Holy Scripture and ancient authors that, from the apostles' time, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons."

The church in Derby was finished when Mansfield established himself in this place, which was the centre of his extensive mission, some of the towns requiring his visits being thirty and forty miles distant. In a letter to the Society, July, 1750, he said: "I have continued this last half year constantly to officiate in the several parts of my mission, occasionally, especially on holy days, at six or seven other towns which are destitute of a missionary. The Church seems to be in a flourishing condition in the places which I visit, notwithstanding the hardships which some of them labor under in being distrained by the dissenting collectors of money to support their teachers." His mission included besides Waterbury, Westbury, and Northbury, what has since become the incorporated towns of Orange, Oxford, Woodbridge, Naugatuck, Seymour, and Ansonia, but from 1755 he kept chiefly within the limits of Derby, which was of large extent territorially, and embraced Oxford, where a church had been built in which he regularly officiated.

An important event of his life ought not to be passed

over at this point. On the 10th day of October, 1751, Dr. Johnson married Richard Mansfield and Mrs.¹ Anne Hull, in the little church "up town," — at that time one of the "glories of the wilderness," and long after, since it continued to be the place of worship for the early Episcopalians of Derby and their descendants.

A quarter of a century goes by and we fall upon troublous times when the Church and the State were alike shaken by bitter dissensions and unhappy divisions. It was a fiery soil upon which men trod here during the War of the Revolution. Mansfield took the side of the Crown, and taught his people peaceableness and obedience to the established government. He had taken the oath of allegiance to the King when he was admitted to Holy Orders, and, like his clerical brethren, he was receiving a stipend from an English society which, by its charter, would discontinue it the moment the Colonies were acknowledged to be independent. He did not carry his whole flock with him, however, for in Derby as in other places there were some who, if they loved the Church, loved American independence more. Among this number was Captain John Holbrook, who joined his wife in conveying the land for the burying-ground

¹ Under the head of Marriages, in the parish register of Christ Church, Stratford, the record in the handwriting of Dr. Johnson is: "Darby, Oct. 10, 1751, Mr. Richard Mansfield with Mrs. Anne Hull."

"*Miss*, at the beginning of the last century, was appropriated to girls under the age of ten. *Mistress* was then the style of grown-up unmarried ladies, though the mother was living, and for a considerable part of the century maintained its ground against the infantine term of *Miss*." *Imp. Dict.*

Anne Hull was not sixteen when she was married to Mr. Mansfield.

and the site of the first Episcopal Church in the town. He withdrew to support the cause of the Revolution, and united with others in organizing the "Great Hill Ecclesiastical Society" (Congregational), of which he was elected the first deacon. The society ceased to exist after a few years, and its members were absorbed by the Methodists, and by the erection of an Episcopal Church at Humphreysville.

Mr. Mansfield was insulted and abused and denounced as a Tory and a Papist by the populace. In a letter to the Society, December 29, 1775, he said: "After having resided and constantly performed parochial duties in my mission full twenty-seven years, without intermission, I have at last been forced to fly from my church and from my family and home, in order to escape outrage and violence, imprisonment and death, unjustly meditated of late and designed against me; and have found a temporary asylum in the loyal town of Hempstead, pretty secure, I believe, at present from the power of those violent and infatuated people, who persecute me in particular and disturb the whole British Empire. As soon as these sparks of civil dissension appeared, which have since been blown up into a devouring flame, I did (as I thought it my duty) inculcate upon my parishioners, both from the pulpit and in private conversation, the duty of peaceableness, and quiet submission to the King and to the parent state."

He was returned to Derby under guard, and the "Committee of Inspection," as it was called, publicly advertised him as a very dangerous person, altogether inimical to the liberties of America, and admonished

the people to break off henceforth all dealings with him. But he had his friends and was fed, and the War of the Revolution went on to the end, and to the acknowledgment of American independence. One of the most painful duties which he was required to perform, after signs of peace began to appear, was to preach a sermon at the funeral of the Rev. John Beach, who died March 19, 1782. It was from the text: "I have fought a good fight; I have finished my course; I have kept the faith," etc., — words with which he triumphed a few hours before his decease, as the sermon, which was printed, states. The country was poor, and the interests of the Church in Connecticut, more than those of any other religious body, were involved in the common destruction that war makes.

The offer of the Crown to the Loyalists to remove into the British Provinces of North America was accepted by Episcopal clergymen¹ and laymen in Connecticut as a means of living and escaping further distress, — but Mansfield remained at his post, and was one of the ten that met in Woodbury to deliberate upon ecclesiastical affairs and organize for the future. You know the issue of that meeting, and I will pass over the period that intervened between it and the coming of Bishop Seabury to Derby, September 21, 1786, to meet his clergy, and hold an ordination in the little church "up town," — still one of the "glories of the wilderness." Four candidates were admitted to the diaconate. Nor was this all. It was

¹ There were fourteen clergymen in the Colony when the war ended; four of whom — Samuel Andrews of Wallingford, Richard Clarke of New Milford, James Scovill of Waterbury, and Roger Veits of Simsbury — moved with portions of their flocks to the British Provinces.

in the same church, and at the same convocation, that he delivered his second and last charge to the clergy of Connecticut, and set forth his Communion Office, which is substantially the Office that we now have in our Book of Common Prayer.

But the little church had served its day and generation, and the time had come for building a larger one, and removing the site half a mile down towards the "Narrows," where the enterprise of the town was centring. The rector had been given an assistant, Rev. Edward Blakesley, — not a graduate of Yale College, but ordained a deacon on St. Matthias's day, 1788, and he was here officiating in 1790, and laid the corner-stone of the new church in 1797. He died suddenly, July 15, of the same year, in the prime of his life and the vigor of his usefulness. The church was completed in the summer of 1799, and consecrated by Bishop Jarvis, November 20, of that year, by the name of St. James's Church,¹ and was the

¹ It had been hitherto called Christ's Church, and that was the designation of other unconsecrated churches in Connecticut, before and after the Independence of the Colonies. The names of the majority were from the beginning the same as now — but on the erection of new churches and the presence of a bishop in Connecticut to consecrate, their style and title in a few instances were changed. For example, the old historic parish in Newtown was called Christ's Church ; but when Bishop Seabury, on the 19th of September, 1793, consecrated the "well-finished" edifice which preceded the present stone church in that place, it was given the name of Trinity.

Much important business was done in the convocation of the clergy at this time. Among other things bearing upon the general interests of the Church, was the approval of an Office for Inducting Clergymen into vacant Parishes or Churches. It had been prepared by the Rev. Dr. William Smith, at the request of the Annual Convention, held six months before, and having been "examined paragraph by paragraph," it was ordered to be printed and transmitted to the bishops in the United States,

fourth edifice which that prelate set apart in this manner to the honor and glory of God.

At the Commencement of Yale College, in 1792, Mr. Mansfield received the singular distinction of being honored by his *Alma Mater* with the degree of Doctor of Divinity, which, up to that time, had not been conferred by the corporation upon any clergyman of the Episcopal Church, however learned he might be. Dr. Mansfield had passed beyond three-score years and ten when his first assistant was taken away, and another does not appear to have been permanently employed till 1804; when the Rev. Calvin White, a graduate of Yale College, and an humble and pure-minded man, was invited here, and served in this parish and at Humphreysville, till he glided into Romanism, and was ultimately displaced by Bishop Brownell from the ministry of the Episcopal Church. He did not enter the Romish priesthood, but lived henceforth the life of a peaceful layman in sight of the sanctuary in which he had so many years officiated.

It cannot well be supposed that at this time (1819) Dr. Mansfield was very active or did much in the way of public religious instruction. He still appeared standing committees, where there were no bishops, with a view to opening the way for its adoption and use by the Church at large. It was first prescribed by the General Convention, in 1804, and "set forth by it with alterations in 1808 — the title changed from Induction into Institution, and its use made to depend upon recommendation and not upon requisition. On comparing the present Office in the Book of Common Prayer, with the first printed copy, they are found to be so nearly alike as to give to Connecticut the whole credit of providing the Church a service which, however much it may be neglected in these days, was intended to impress upon the pastor and his people their intimate, mutual, and solemn relations to each other." See *History of the Episcopal Church in Connecticut*, vol. ii. p. 19.

peared among his brethren on great occasions, and was at the Annual Convention which elected the third Bishop of Connecticut, as he was at the Annual Convention held here in 1797, in the little church "up town," when Dr. Jarvis was chosen to that office. He presided in both these conventions, "by seniority," though he had formerly requested to be excused on account of his age and infirmities. He had lived to witness the coming in of a kindly popular feeling towards the Church, and a gradual increase in Connecticut of clergymen and parishes. "Mansfield, of Derby," says the late Rev. Dr. S. F. Jarvis, "I knew; one of the holiest and most guileless of men. When the present Trinity Church, New Haven, of which I laid the corner-stone in 1814, was consecrated by Bishop Hobart, Dr. Mansfield was present. He went up into the pulpit, and after looking around in silent thought, he said, 'I remember when there were but three Churchmen in New Haven, and two of them were of doubtful character.' So great was the Puritan bitterness, that when young Mansfield sailed for England, to receive Holy Orders, his own sister prayed that he might be lost at sea."¹

The venerable saint died on Wednesday, the 12th of April, 1820, in the ninety-seventh year of his age, and the seventy-second of his ministry and of the rectorship of this parish. His successor was the Rev. Stephen Jewett, who for thirteen years rendered efficient services to the parishes in Derby and Humphreysville, adding to his labors the oversight of a family school, kept to fit young men for college, and

¹ Hawkins's *Missions of the Church of England*, p. 234.

eke out a scanty income. For a year or more before he resigned his cure and removed to New Haven, he generously relinquished his salary; Providence having thrown into his hands the means of support without calling upon his people. But this was a step which he ever afterwards regretted as wholly unwise. The laborer in the vineyard is worthy of his hire, and it is no excuse for withholding it from him that he is not actually in a state of indigence.

Under your next rector, the Rev. Joseph Scott, who was the first rector to confine his ministrations to this parish, was projected the movement to procure another site and build a new church. Centres of population change with the development of richer industries, and under such circumstances, necessity requires that the convenience of worshipers and the growth of a parish should be consulted and promoted. Old associations may be sundered and painful feelings excited, but good Christian people will accept the change and see the wisdom of keeping in the line of progression. Events have proved that the transfer of the historic St. James's Church to this summit and to the edifice in which we are assembled was a sagacious scheme, the execution of which touched the growth of religious interests above and around.

I am not going to sketch the life and work of those who have ministered here for longer or shorter periods since the erection of this church. With its added enrichments, the beautiful memorials of the good and beneficent Christian men and women who have passed away, how different does it now appear from what it did on the 11th of April, 1843! It had been inti-

mated to Bishop Brownell, who was here on that day to consecrate it, that it should receive the name of Christ Church, instead of St. James, and for a time he hesitated, and thought as a measure of peace it might be expedient to do this. When the instrument which contained the essence of the ceremony—the Sentence of Consecration—was handed me to read, I remember there were some anxious faces in the congregation lest the old historic name had been set aside.

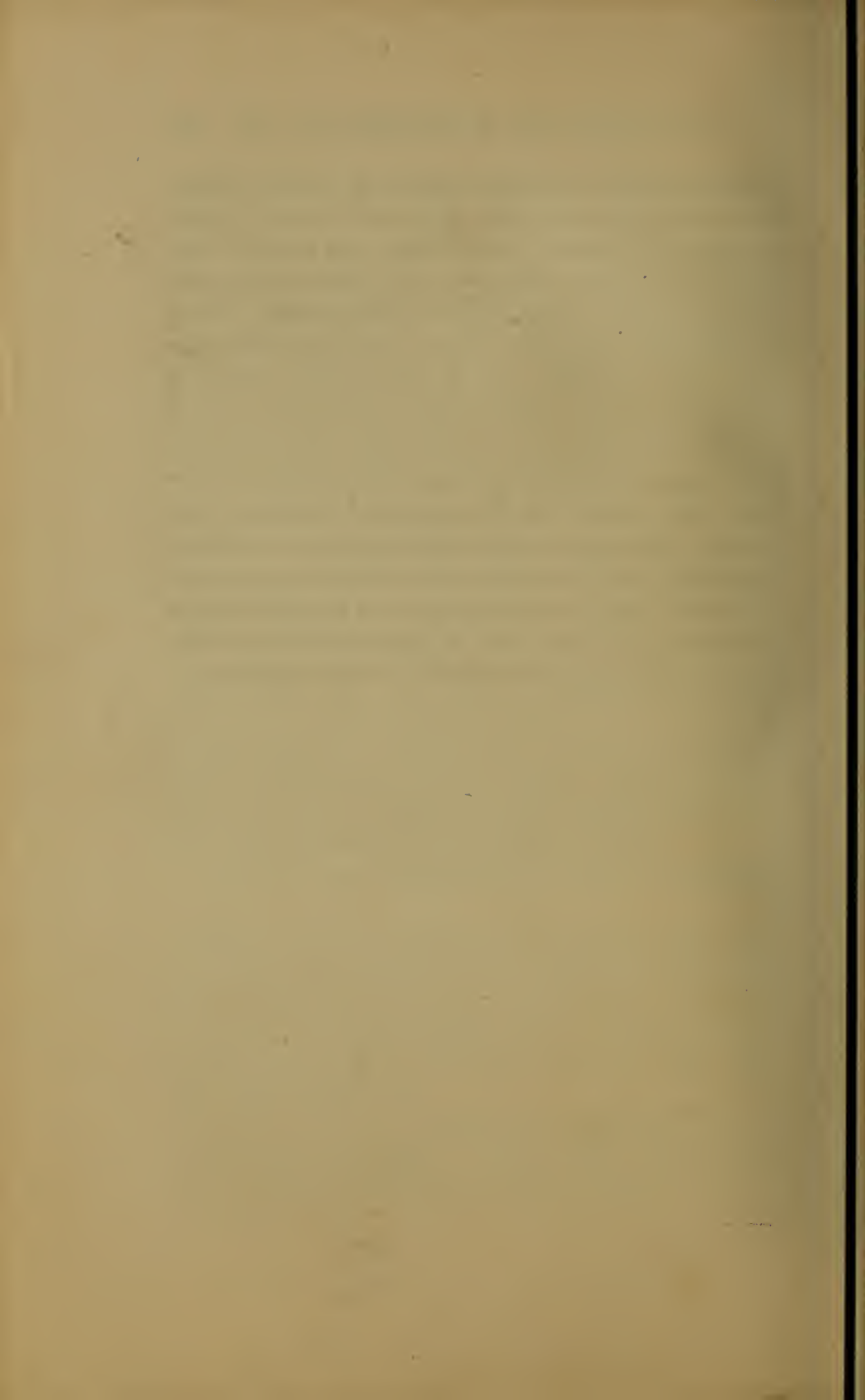
It is a remarkable fact that the united period of all the rectorships of the parish since 1820 does not equal that of the venerable Richard Mansfield, who held it successively for seventy-two years; the longest rectorship known in our American Church and, with one exception, the longest on record in the Church of England.¹ Of the thirteen clergymen who have served you in the later generations, there are with us to-day, Brainard, Baldwin, and Buck, the present rector; others are living in remote sections of the country; but the most part have crossed the great river and are awaiting us on the other side.

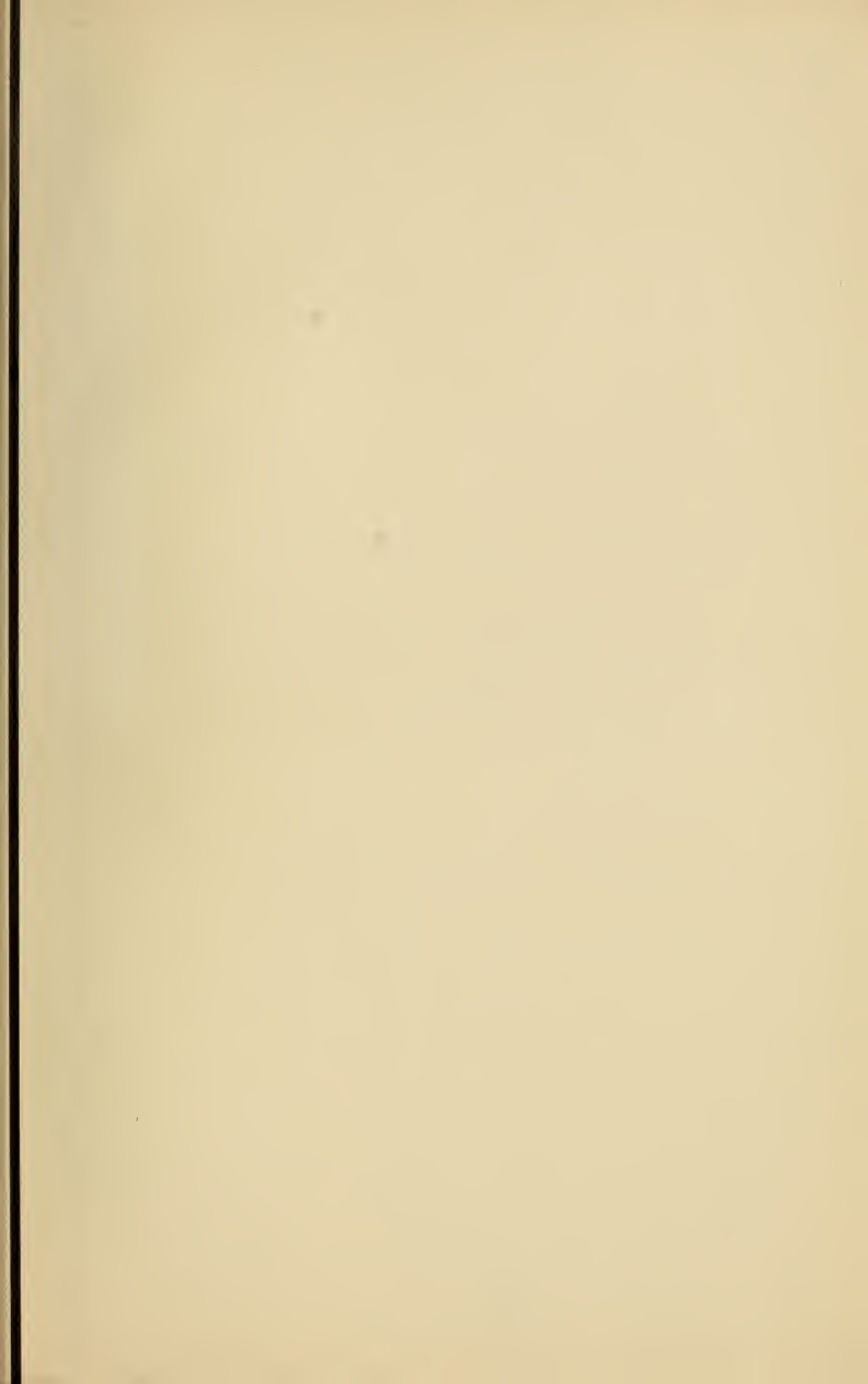
The lot of your ancestors, my brethren, was cast in

¹ The Rev. Bartholomew Edwards, Rector of Ashill, Norfolk, England, was born in 1789, and took the degree of B. A. at St. John's College, Cambridge, in 1811—the year that George IV. became regent. He was the patron of his own living, which he entered upon in 1813, two years before the battle of Waterloo was fought. He held it till his decease, February 21, 1889, when he was within ten days of the completion of his one hundredth year.

The Guardian (London), in mentioning his death, speaks of him as “a very active man, and a strong supporter of the claims of the Society for the Propagation of the Gospel. . . . He took part in the two services held in his church on Christmas Day (1888), and afterwards called on some of his parishioners to present his Christmas salutations.”

eventful times, and so are yours, in another sense. The change from want to affluence is shown by the mansions that cover your hillsides and the factories that send up their smoke from the valleys and along the banks of the Naugatuck and Housatonic. Very beautiful and interesting it is to note these evidences of worldly prosperity; and to the spiritual mind it is alike interesting to witness the growth of the Church and the "glories of the wilderness" exchanged for richer temples dedicated to the worship of the Triune God. You owe it to His grace and to the memory of those who have passed away, to keep the faith in its integrity, to love truth and righteousness, and to set forward and make prominent as far as it lieth in you what is for the good of the individual soul, for society, and for the communion to which we belong.





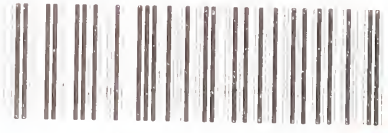
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